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THE PACIFIC CHURCHMAN

Stanford ... OCT 4 1912

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San Francisco, October, 1912.

The Choir of the Church of the Good Shepherd, West Berkeley.

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A Municipal Policy in Parochial Work.

The Churches of St. Mark's Parish, Berkeley, California, are to be consecrated on St. Simon's and St. Jude's Day, October 28th. This day has been chosen because it is the anniversary of Bishop Kip's consecration to the Episcopate in 1853 and it was as a memorial to him that the Parish Church was built. The attention of the Diocese of California will thus be centered around St. Mark's toward the end of this month, and as the parish is unique in its system of governing policy, being as far as we know different from any other in the country, its considerable success will, we think, be of interest to every communicant in the Eighth Missionary Department if not to the whole Church. While like Trinity parish, New York, it is composed of a number of Churches, each with its vicar and working force, it differs from this great congregation of the metropolis in that it is the only Episcopal parish in the entire city of Berkeley. It covers the whole field.

As Berkeley has grown at an unprecedented rate during the last seven years,

St. Mark's Church, Berkeley, Exterior.

so too this Church has grown. It has kept pace with the increase in population. In 1905 in Berkeley there were 25,000 people and there was one communicant to every thirty-five of the population. Today Berkeley is a city of 45,000 and the ratio of communicants remains the same. With a city growing so rapidly the showing made by St. Mark's Parish is remarkable, and the clergy think it is the direct result of the working out of the system begun there seven years ago. We think so too, combined as it has been with the untiring efforts of the rector, the Rev. Edward L .Parsons, and his faithful vicars.

It was a bold step this beginning of a new plan. It was made not without misgivings and protests from some, but it has proved efficient. It has allowed for wonderful development, has enabled the Church to do a tremendous work, and has built up the parish until it is one of the strongest in the diocese, well equipped and free from debt.

In order that the readers of the Pacific Chucrhman might have an opportunity of hearing of the work that has been accomplished by this *Municipal Policy in Parochial Work*, we interviewed the rector, and we are much indebted to him for his explanation of the entire plan which we will give you in his own words:

"There are six Episcopal Churches in Berkeley. Four of these belong to St. Mark's Parish," began Mr. Parsons. "Two are technically Diocesan Missions.

"In the Parish are St. Mark's Parish Church, All Souls', St. Clement's and the Incarnation. The Parish Church is the most centrally located. On that account and because of its age it has naturally the largest congregation. All Souls' is in North Berkeley and St. Clement's in the new Claremont district. While neither is entirely self-supporting in the sense that it could easily, if left to itself keep up the present scale of expenditures, both are fully fitted to be independent parishes if judged by the ordinary standard. But they don't want to be. That is what the "municipal policy" as we call it means. The Incarnation lying north and west of All Souls' has an attractive Guild Hall, (built by the way almost entirely by the clergy and volunteer workers four or five years ago), and a congregation chiefly of children of the Sunday School. It is as yet a mission.

"In West Berkeley is the old mother Church of Berkeley, the Good Shepherd. Although technically a Diocesan Mission, it is practically part of the Parish. Its chief support comes from the Parish. Its separate organization is maintained only so far as the Canons require and we are waiting merely the clearing of certain matters to make the union complete.

"St. Matthew's is in South Berkeley. It is a vigorous, enthusiastic, self-supporting Diocesan Mission; but in most essential matters and for practical pastoral purposes it belongs to the "union." Its Vicar is one of the "staff." He takes pastoral charge of a given district. When we speak then of the Municipal Policy, in matters of legal administration it applies only to the congregations of St. Mark's Parish. In all practical pastoral matters it includes the six congregations.

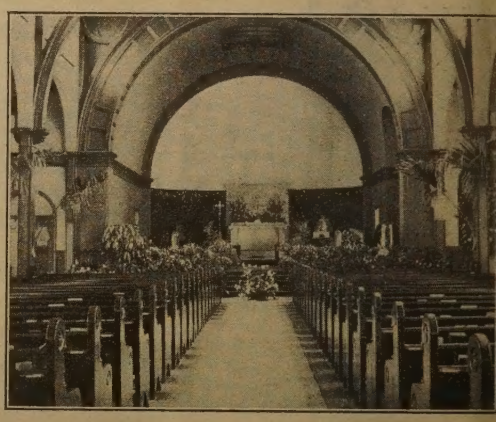
"St. Mark's calls this policy "municipal" just on that account. The parish, people, vestry and clergy alike, propose that in every step forward, whether it be new plans of work or new buildings erected, or new missions begun, the interests of the Church in the entire community rather than the interests of any particular congregation shall be considered.

The Theory of the Work.

"Let me tell you first of the theory or perhaps better the ideal of the work. It assumes that in a very large measure the interests of the Church in Berkeley are identical. That is to say that we have a Church in Berkeley just as we have a city. The city does not consist of a group of villages managing their lighting and sewage systems and their police and fire departments sometimes in co-operation, sometimes independently as the whims of mayors and councils dictate.

"Why should the Church consist of a group of parishes, co-operating in a perfectly haphazard way as the policy of the moment or the mutual sympathy of rectors and vestries dictates? We believe that the spirit of Christianity is one of love. That means unity and co-operation. It means that the Christian people in any given city have a real corporate life. It means that the Church people in the same city have a corporate life even more intimate and vital. Now it is perfectly possible that this corporate life be expressed by the volunteer co-operation of independent parishes. As a matter of fact it rarely is in any satisfactory way. We believe that the actual organization should express the true nature of the relationship, should reveal the essential unity and embody the corporate life. This will help to develop the right spirit. It will minimize the evils which grow in its absence.

"St. Mark's proposes then to substitute along the whole line of administration co-operation for competition. In the practical development of the plan we begin therefore with unity. Much local independence in congregational life is of course a necessity, but we make that independence tributary to unity, its handmaid rather than its mistress. We adopt local autonomy wherever and whenever it renders the total work more effective. We make it contribute to the unity. We do not begin with independence and feel in a helpless haphazard way after enough unity to save us from reproach. One cannot help seeing at once that this was the ancient Catholic plan. It is the natural Christian way of growth. But it is more than that for it is in most complete harmony with the modern principle of consolidation in government and in business. Imagine any great business managed as we manage our Church work in most places. The Church is not business. That is true, but that is no reason why those aspects of the Church's work



St. Mark's Church, Berkeley, Interior.

which are business should be administered in an unbusiness like way.

How It Is Administered.

"The plan of organization is perfectly simple. The rector and vestry constitute the administrative body for the whole parish. In that respect, if we may compare small with great, it is like Trinity Parish, New York; but only in that respect for quite apart from the enormous differences in property interests and extent of work, our problem is municipal and territorial. The clergy, while each chapel has its Vicar, constitute one staff and consider together most of the local problems in the light of the whole. The people are for convenience grouped as members of separate congregations but are all members of the Parish having vote and place regardless of the congregation to which they belong. The Vestry is the Vestry of all elected by all. It is not the Vestry of St. Mark's Church still controlling dependent congregations. As a matter of fact its members are not all members of the Parish Church congregation. The Chapels are not missions. That is the most difficult to obliterate from people's minds of any misunderstanding of the system. The congregations are groups of people in the same parish worshipping separately. They happen to worship in different buildings;

but they are just as much one body as if they were only groups worshipping at different times in the same building.

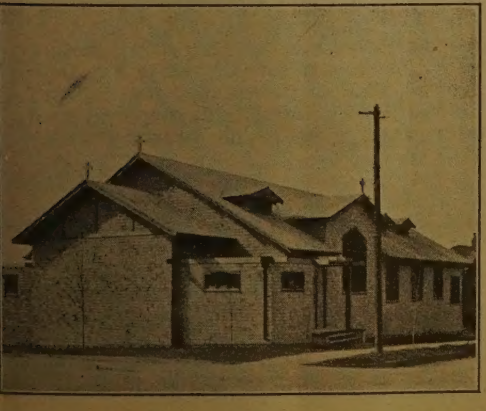
Some Advantages.

"I could speak for hours of the advantages of the plan when it comes to Christian work and life. Let me point out some of them as briefly as I can.

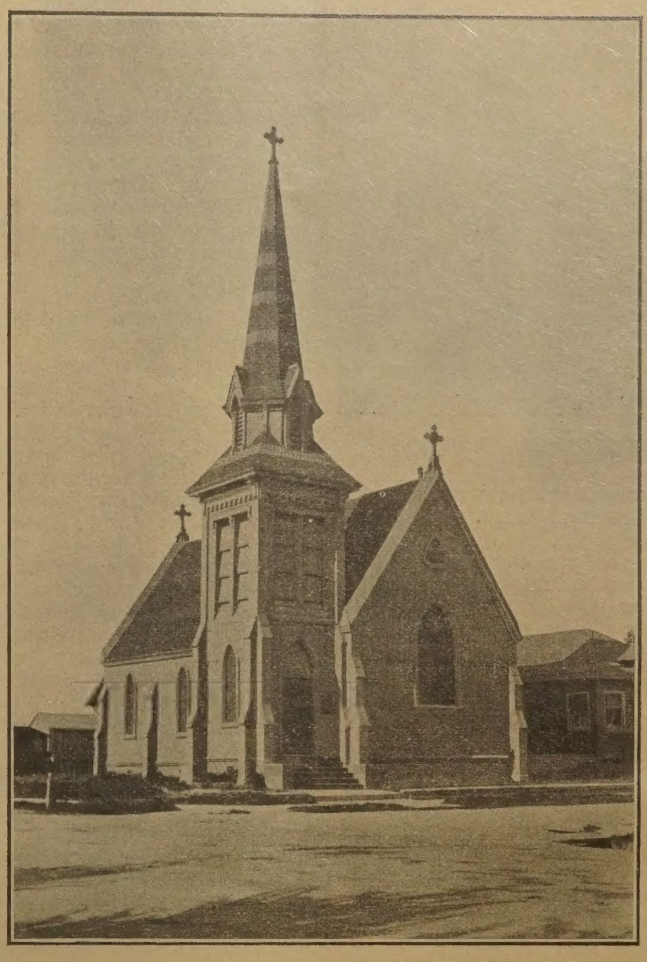
"It has an immense advantage in missionary work. The responsibility for pushing ahead is fixed definitely. No question of parochial boundaries complicates the location of new work. All Souls', St. Clement's and the Incarnation were all located so far as we could see at the time to the greatest advantage for the work of the Church as a whole. If any one of the Churches has in the future to be moved it will be moved not because the people now attending it have moved to a new district; but only because it will be brought into better relation to the districts served by the other Churches. If proper provision for the Church people of Berkeley is not made no clergyman can dodge the responsibility by saying he is doing his best for his own people; nor any Vestry by claiming that it is not their affair. In the same connection it puts the Church at an enormous advantage as regards the care of the people. There is one central list of all the people belonging to the Church in Berkeley as far as we know them. It includes all who ever signify even an affiliation. No name is ever dropped just because the people don't go to Church or because there is doubt about which parish they belong to. The clergyman in charge of a given district calls upon everyone in that district regardless of where they worship (I do not of course refer to members of Oakland or San Francisco parishes residing in Berkeley.) If then a family is "lost" it is either that the Church has never had their name or else it is one of the many slips which must occur in a large work.

That brings me to the economy which the whole system admits in the work of the clergy. Each clergyman has his own district for calling. He is free to call on any one anywhere, especially any one who belongs to his congregation, but he is not driven to it. His interest is to see that any particular family is attached to the Church, not to his congregation. The financial question, which so often leads a parish to try to hold its people living at a distance does not affect him. A family moving from one congregation to another does not diminish the Parish income. Thus the clergyman's time is as far as possible saved.

There is a saving in many other ways. Each man on the staff comes to take the chief charge for the parish of the kind of general work he is best fitted to. One man will "boost" the missionary interests,



All Souls' Church, Berkeley, Exterior.



Church of the Good Shepherd, West Berkeley.

another will bring special historical knowledge to bear on a given problem. A Director of Religious Education can serve the whole parish. Mr. Kelley will hold this winter teacher training classes for the teachers of all the Parish Schools. The Deaconess is at call of any of the clergy or people.

"The vacation problem is greatly simplified. By a careful regulation of the times at which the various clergy are away we are able to get along with almost no outside help. Any large parish with an assistant can do that; but we manage to make one extra man serve the purpose for all the churches although help is freely offered by kind friends from time to time.

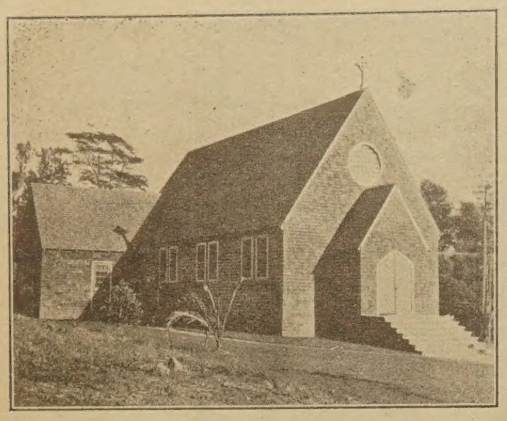
"During Dr. Powell's illness we have been able to take care of the services almost without help and to provide entirely for necessary pastoral work at St. Matthews. But perhaps best of all for the clergy is the strength given in mutual confidence and support. No one of us is going it alone. We are backing each other. We are planning and thinking together and helping each other out in many a difficult place.

"In the work in general a great deal of overlapping is prevented. Indeed it was the problem of overlapping in the work among the students of the University which suggested the entire policy. Two or three parishes surrounding a University may *work* in harmony as long as they *are in harmony*; but a difference of view upon the part of two rectors may readily lead to a great deal of work being done twice, planning, printing, calling, entertaining, or else to neglect of a large part of the field. We realized the importance of a unified approach to the work in the University of California and resolved to get and keep it by making it depend not upon casual voluntary cooperation but upon a thorough going policy expressed in our organization. But the vision of the advantages in the University work opened our eyes to the possibilities of a complete system.

The Most Striking Advantage.

"You ask about the most striking advantage. To my mind it is the possibilities of the financial system. In Pittsburg they still have, I think, what has disappeared in almost every other place of importance in the country, the ward system of schools. The schools in a ward are run by that ward and supported by that ward. The result is that in a poor ward you have poorly equipped schools, in a rich ward well equipped schools; and yet it is precisely the poor ward which from the social point of view needs the well equipped school most of all. No enlightened community would tolerate such conditions today, and yet the very Christian people who would lead the protest

All Souls' Church, Berkeley, Interior.



St. Clement's Church, Berkeley.

against it in school matters go right on permitting, tolerating, defending it in Church matters. Yet if the unity of spirit and interest is not greater in the Church than the community, what kind of Christianity has it?

"Here is what I mean. Any fair sized city will show well equipped parishes with well paid clergy ministering to select groups of people and in contrast poorly equipped parishes with poorly paid clergy ministering in far more crowded and needy neighborhoods. Now it is precisely the latter parishes which from the Christian view point need the well equipped "plant." It is precisely the latter clergy who need the backing of a substantial income. The situation has not a possible excuse except the difficulty of escaping from it. The only practicable escape with our present system is to make a distinction, call the latter class of parishes, missions, and support them by charity.

"Our purpose is to get to the root of the trouble. A common purse makes it possible to pay the clergy according to their experience, capacity and responsibilities and not according to the wealth of their congregation. We have made a beginning in this. It makes it possible to build by drawing on the entire body of Church people. It made one proud of the Christian spirit of the people who two years ago when the subscriptions were taken for the parish debt; almost without an exception pledged without any reference to whether their money went to the debt on St. Mark's, All Souls' or St. Clement's. During the paying of the debt I have heard practically no questions asked as to which particular note had been met. Nothing more than a very right sentiment that when the time for consecration came the Parish Church should be consecrated first. Looking forward to the future we see the same system safeguarding the work of the Parish Church, rapidly becoming a down town church, without the strain of raising a large endowment.

"I need not speak of the smaller economies in the matter of secretary's work, Sunday School supplies, and the like. They are simply in line with all properly conducted business.

Local Autonomy.

"But does not this all mean an overcentralization, a kind of submerging of differences, a necessary uniformity? Not at all. We believe in the policy of unity not of uniformity. We believe in efficiency and as soon as efficiency is increased by local responsibility without injuring the unity of the whole we give it. Each congregation has its congregational committee and each is chosen and composed as the congregation determines. St. Mark's is appointed, the others are elected. All Souls' includes women. The others do not. The committees manage all the local affairs even to proposing a budget but the Vestry reserves the adoption of the budget because that involves the relation of the affairs of an individual congregation to the whole parish.

"In the spiritual affairs local autonomy is carefully guarded. The Vicar has the cure of souls. Ceremonial differs greatly in the different congregations. There is the same variety in all such matters as exists among the parishes in an ordinary city.

"In other words to sum up the administrative side of it, we have measurably succeeded in combining a good many of the pastoral advantages of a small congregation with a good deal of the power and momentum of a large parish.

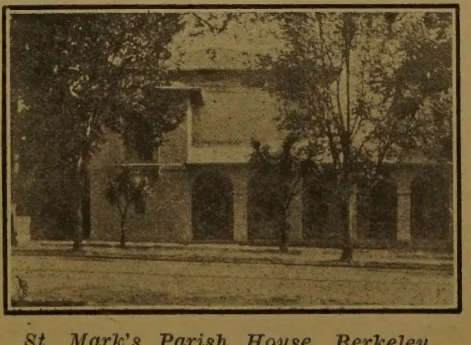
"There are of course many problems in the development of the administration of the work and especially just in this matter of combining the local autonomy, the spontaneity and sense of responsibility of the independent congregation with the unity of policy and precision of methods of the whole. There are problems too in our relation to the diocese. Our congregations have had to surrender much; but they seem to be willing to do it for the sake of the very real benefit to our immediate work.

But we have managed so far to find our way around the obstacles and continue upon the path and we have good hope for the future. The plan has worked so far. There is no question about that. We have been able to locate and maintain new work as it has been needed, to economize greatly in the matter of the paid staff and we have succeeded in making the growth of the Church in Berkeley keep pace with the population. I do not mean that each congregation has grown. That might easily happen and the Church as a whole fall behind. I mean, that the total of communicants holds precisely the same relation to the total population that it did before the earthquake. We think that is to be accounted for largely at any rate by the principle of our work.

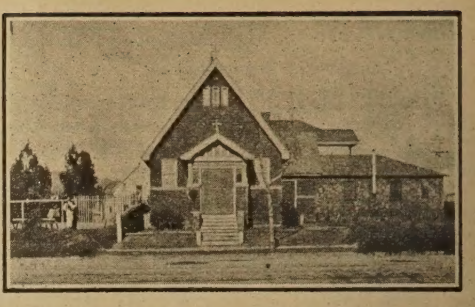
Deeper Effects.

"I am inclined to think that more important than any of these practical advantages is the effect which I am sure is really to be found upon the life and spirit of the parish. It has helped us to have a broader outlook. It has given us a vision of some of the larger possibilities of Christianity. It has encouraged a real unity of spirit. It has been an immeasurable gain to the clergy. It has kept the highest ideal of the Christian fellowship before us because it has not only preached the ideal but put before us a practical application of it which we cannot dodge. Indeed, I have rarely heard any theoretical objection urged inside the parish. The great majority of objectors sum up by saying, 'Well, it won't work.' The patent fact remains that it has worked. It has done things and done them with (on the whole) far less strain of anxiety upon the people, far fewer critical difficulties than if the work had been carried on in the ordinary way.

"When that is pointed out I have heard people say, 'Well, it has worked because present conditions have favored it here; but it is a system which is adapted to saints, not to ordinary Christians.' Then those of us who have seen the vision have sometimes replied, 'True, and that is precisely why we like it.' It gives us day by day a practical test of whether we mean what we say when we talk of loving our neighbor as ourselves. We cannot dodge it. What is the use of saying we believe in every one 'being subject one to another' if the moment the test is put to us we dodge. What is the use of talking of humility if we are not ready to be humble or of churchmanship if we mean not the Church, but our own little congregation? We feel that this plan we have been working on is more Christian, more truly catholic and more expressive of good churchmanship than the ordinary way."



St. Mark's Parish House, Berkeley.



St. Matthew's Church, Berkeley.

Two structures recently erected on New York's east side are mentioned in a recent number of the *Popular Science Monthly* as examples of a new type of tenement buildings. It has been conclusively shown—by cold figures—that the old, crowded, insanitary tenement house in many instances yields a higher rate of interest on the money invested than buildings complying with hygienic principles, and it is therefore not to be wondered at that unsentimental big business has so long been deaf and blind to modern demands along these lines, and that it has been left for "four per cent. philanthropy" to meet the need. One of the distinguishing characteristics of the buildings mentioned is the open stairway, the primary purpose of which is to do away with all interior passages and hallways and to provide each family with its own entrance from outside the building. In an article on "Modern Tenement Houses," J. A. Rawson describes and illustrates the construction of these stairways and points out, besides the sanitary value, their great usefulness in case of fire, as a proof of which it is mentioned that it has been decided that no fire-escapes are required on New York tenements having such open stairways. Some of the prominent features of the open stairs are: (1) Each particle of material is fireproof. (2) White tile on the walls aids in catching and reflecting every ray of light. (3) The top of each stair-well is covered with a pergola having iron frame-work holding glass panels over the top and glass windows part way up the sides with numbered sections which can be opened when desired. Immediately under its roof the pergola is always open for ventilating purposes so that neither rain nor snow can find its way into the hole.

THE BROTHERHOOD OF ST. ANDREW CONVENTION.

The Brotherhood men who journeyed to Chicago to attend the twenty-seventh annual convention sweltered in some of the hottest weather that has ever befallen that city in September. Housed as they were in the spacious buildings of the University of Chicago and living the community life they however felt it less than they would have done had they been cramped in and hemmed about as are delegates to most conventions. There was a large attendance and much enthusiasm was shown.

It is impossible for us in this space to tell of the numerous features of this gathering, but we do desire to quote from the address of the general secretary, Dr. Hubert Carleton, given on the third day of the convention.

"The Brotherhood of St. Andrew has," said he, "during the twenty-nine years of its existence brought laity and clergy closer together. It has provided a band of thousands of men and boys for service in a neglected field. On calculation I have found that a quarter of a million boys and men have passed through the Brotherhood ranks since its beginning.

"Its life has been a reproductive one. It has made a so-called cold Church, a live, warm and hospitable Church. It has emphasized the responsibility of laymen to seek men through the Church's agency and in her strength. Twenty-five years ago most of this work had been done by the clergy alone. It has awakened a great missionary interest. By way of warning let me ask you, in recounting these accomplishments, not to be satisfied. Realize your responsibilities. Take time. Make the Brotherhood stronger. Begin the next decade by resolving to do greater work. God grant it!"

On Friday, September 20th, about forty Brotherhood men and their friends gathered at Christ Church, Alameda, to hear the report of their delegate, Mr. George C. Goe, to the General Convention at Chicago. Mr. Goe gave us a splendid illustration of the enthusiasm that permeates these conventions. After considerable discussion, Mr. Steele spoke of the Kearny Street Mission, about to be opened, asking the support and prayers of the Brotherhood. A most enjoyable as well as profitable evening was spent and many thanks are due to the ladies of the parish for the supper which was provided.

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Sermon Advertising

Some Methods Not Worth While.

"And how shall they hear without a preacher"? Quite so. And "if Christ be not preached in the House of God, where, think ye, shall He be preached"? Indeed.

Was it not St. Paul who said so much about "preaching Christ"? And it is not recorded that he ever sighed for a newspaper to enable him to tell the public what he was going to talk about; somehow or other people in those "good old days" seemed to know what to expect; but, then, religion had not yet descended to the level of the moving-picture show and did not seem to enter into competition with "other forms of amusement."

Of course, however, the world has changed and many new things challenge the curiosity of the Athenian. Perhaps new methods are required. But it is to be doubted whether modern men have lost completely the feeling that the very nature of religion ought to insure it some dignity of expression and method. Thus a San Francisco paper not long ago commented editorially as follows, upon a certain minister's plea for the motion-picture in churches:

"Conceding the force of Doctor ——'s reasoning, it may be remarked that it does not tend to magnify his office. Under the application of his plan the preacher would become secondary to the apparatus of the film manufacturers. The clergyman in the pulpit would become a showman. To use or transpose a phase of the newspaper trade, he would be preaching around the pictures rather than using them to illustrate his teaching. That is to say, the sermon would tend to become a merely secondary adjunct to the pictures.

The other day the director of the New York aquarium wrote an interesting paper on "the misuse of lantern illustration by museum lecturers." He found that the tendency was not to illustrate the lecture, but to talk about the pictures.

We need not deny a certain force to the objection, but, recognizing the scarcity of great pulpit orators, it is easy to understand that a set of vivid pictures might be a useful stimulus in the work of the churches."

That last remark may appear to have a bit of a sting in it, but is not the opinion further borne out by the very sermon-titles published by the ministers in the hope of drawing men to their preaching? Is there not something artificial about the life and ideas of a man who believes he can be a leader in spiritual thought and draw men from pleasure to prayer by the mere announcing of such sermon-subjects as the following:

"Molecules and the Judgment."
"Hero Souls Filled with New Wine."
"The City Beautiful, a Vision of San Francisco in 1915."
"Where the Morning Came From."
"The Battle of the Gods."
"The Greatness of Man (an Astronomy Sermon.)"
"Preparation for the Return of the Bridegroom from the Wedding."
"The Refiner of Silver."
"Common Clay."
"Cheap Religion."
"The Four Stages of Man."
"Four-square Manhood."
"Flat Heads."
"The Opening of the Gates of the Morning."
"The Chantecleer of Rostand and the Chantecleer of Maud Adams."
"The Men in the Fire."
"The City Revenue."
"The Biggest Liar in Town."

Just fancy the "man on the street" taking his pick of the lot! How can ministers be so remote from life as to imagine they can draw "hard-headed" citizens to Christ, or even to Church, by this sort of thing? Yet every one of these is a bona fide "ad"! Imagine yourself sinsick and alone in a great city or small town and then grasp at one of these sermon straws! Or perhaps this would help you:—

"Dr. —— will speak on "The Spiritual Significance of Murillo." One of the most beautiful paintings in Southern California —a copy of Murillo's Madonna and Child —has been loaned us for this service."

Or if this did not comfort you, surely you would find the "balm of Gilead" suggested (at least) by this one:—

"The annual 'snow service' of the Grace Methodist Episcopal Church, in West 104th Street, near Amsterdam Avenue, will be held Sunday. Dr. Reisner has obtained real snow which with flowers and fruit frozen in ice cakes, will be exhibited at the service. Dr. Reisner will speak on "Cooling Thoughts." M. A. Henson, the colored man who accompanied Peary to the North Pole, will speak and show thirty pictures he took on the expedition.

In the morning Dr. Reisner will speak on "Loyal Friends," and will probably speak about the Democratic Convention, which he attended."

"If Christ be not preached in the House of God, where, think ye, shall He be preached"?

Now while the reader might not think so, in view of what has been said, the writer is emphatically in favor of legitimate advertising, even in the domain of religion. What he contends is that the means of publicity should be tactfully, cautiously and sensibly used—but nevertheless, used; and that the thing advertised be in itself, and in its wording, worthy of the Gospel of Christ. Great judgment is necessary, and a most helpful (almost a necessary) adjunct is the journalistic faculty of sensing the public mind—the instinct of knowing when to advertise and when to quit. But properly done much can be achieved. The press is the people's pulpit these days, and strange as it may seem to clergy (who never read sermons and seldom are good hearers), there are many people who will read a short practical sermon who never go near a Church. We touch here upon a separate field, and we shall leave it with the remark that, especially in country towns, the clergy might well awake to an opportunity which lies just here. The "country papers" will almost always gladly print short sermons, and thus enable the Gospel to reach many an isolated home in the valleys and hills. But as for advertised sermon-titles, we need to remember that comparatively few people are given to working out puzzles. A clever catch-phrase is not going to induce many sinners or sufferers to come to hear "what on earth" the preacher is going to make out of it. In general perhaps it is the advertising of *the Church* (rather than the preacher and his subject) which really pays. But pay it will, if properly done.

Diversities of Gifts—Why not Use Them?

By The Rev. Clifton Macon.
Rector Trinity Church, Oakland.

If only we had the courage to admit it we would say that the Church is in a deplorable condition. For "the ways of Zion do mourn, because few come to her solemn feasts," and the sighing of her priests is none the less real though secret. The world, which in no small measure profits by the Church's patient, faithful work, respects her little and heeds not her voice. Her calls to worship and service fall upon deaf ears; "the people sit down to eat and drink and rise up to play."

The optimism of faithful priests and people of the Church under these discouraging conditions is indeed beautiful, but in a great degree futile, in that it will never stop the tide of indifference and worldliness.

What are we to conclude in the face of this situation? That the Church is inadequate in wisdom and power to leaven the great lump of humanity? Are we to say that Christ was an ignorant visionary when He proclaimed the coming of the Kingdom of God on earth, and commissioned his disciples and promised them His presence and power to establish it? Or are we to take the pessimistic position of some, who, seeing the futility of present methods to accomplish the glorious promises of a redeemed humanity, have evolved a philosophy which declares that "there are few that be saved," that the elect are being prepared for the glorious reign of the saints, while the vast multitude of our brethren, the non-elect, will be consumed in the wrath of God? Shall we conclude that "God's mercy is clean gone forever, and his promise come utterly to an end?" Such a conclusion might not be altogether unworthy of a pagan, or pre-Christian age, but it is a reproach upon any who hold it today.

It seems to me that in the face of our present dilemma we should not blame our all-beneficent God, nor seek a solution at the expense of our unchurched and perhaps worldly brethren, but shall look within ourselves and the Church. For the difficulty is due, not to the implied fact that the people are utterly reprobate, nor that "the Lord's arm is shortened that it cannot save," but to the lack of vision on the part of the authorities of the Church. Now, as ever, "when there is no vision the people perish."

To the blindness of the Church and to that only is the present condition of indifference upon the part of the men and women of the world due. The word of God is just as potent as ever, the human heart still finds no rest but in God, and he stands ready to receive and bless all who come or are brought unto him.

The Equipment Adequate.

When one reads the Scriptures, particularly the 12th chapter of I. Corinthians and the 4th of Ephesians, he is struck by two things:

First, How beautifully God has furnished the Church with gifts rich and varied to do the work, e. g., Apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healing, helps, governments, divers kinds of tongues, the Word and sacraments. What more could be asked? The variety is sufficient for all to serve and for the filling of every need.

But the second thing which strikes us is how few of the gifts are used and in what narrow spheres they are employed. Is not this where we fail?

We have the gifts, God has provided them; the promises are clear and they cannot fail, yet we haven't vision, imagination, wisdom, faith enough to use them. On the other hand the Church has narrowed down her work to a few spectators, well enough in their place as a part of the program, but pitiably inadequate as a substitute for the whole, to the neglect of much which God in his wisdom has provided and prescribed. And there is so little authority or power of discipline that unity of action in these specialties cannot be obtained. No secular business so loosely organized and operated in such a neglectful, wasteful way could possibly succeed, and what right have we to expect more of the Church? If the children of this world are wise and the children of the kingdom foolish the former will prosper in their endeavors and the latter will fail; experience tells us that here, as elsewhere, there is no respect of persons.

Why We Fail.

Admitting that the gifts are adequate and, at least for argument, that the Church is failing to hold the interest and respect of the world, much less to convert it, let us try to see wherein she has failed.

First, She lacks an adequate survey and program of the work, one which shall be universal in scope and thorough in detail, which shall not overlook any soul, and which shall provide for the faithful, persistent culture of every one she claims.

At present our work runs along certain grooves which have gotten so deep that we do not see over their edges, and the world is chiefly outside of them. For example, we have a stereotyped parochial and mission system in which the work follows certain age-long lines; we seldom, if ever, think of anything different; no one seems to have any other program, or any wider vision. Of all the rich gifts with which God has blessed his Church, only such as fit in with this narrow scheme are, or can be used; the others are ignored and are allowed to lie dormant. All of our candidates for the ministry are trained for this particular work and for none other. Every ordained man must preach and administer his parish or mission effectively or he is condemned a failure; it never seems to occur to the Church that he may have other gifts equally valuable for the work. Unfortunately he is seldom immediately cast aside, for then he might seek some other vocation where at least he would not become heart-broken or a hindrance. But he is sent from post to pillar, blighting the work, not from any fault of his, the Lord knows he tries hard enough, but because he is being forced to attempt that for which he was never intended: meanwhile his God-given powers are allowed no field for expression. The sad fact being that we have misfits and failures all over our land, and many weak and dissatisfied congregations on the one hand, many faithful priests eating out their hearts in humiliation and despair on the other. Why should not the Church so reorganize, and enlarge her scope so as to utilize the gifts of these worthy men? Surely both she and the world need them sorely. Why should so many be forced to sit idly in the market place because no one will hire them, or as is so often the case to secularize and even seek deposition that they may not be idle and starve? The situation is terrible and shameful. See how Saint Paul protests against this sort of thing, for he says:

"The body is not one member, but many. * * * The eye cannot say unto the hand, I have no need of thee, or again the head to the feet, I have no need of you." And as against the policy of forcing all to express themselves along the same lines, he says: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret?

If there is any gift in man, woman or child, the Church should provide for its exercise "for the perfecting of the saints, unto the work of ministering for the building up of the Body of Christ; till we all attain unto the unity of the faith, and the knowledge of the Son of God, unto the full-grown man, unto the measure of the stature of the fulness of Christ," in short, for the redemption of all mankind.

But where is the Church's vision? Why should the people perish? When will the scales fall from her eyes?

History tells us a sad story of her blindness, and how terribly she has lost by it. When Wesley was moved by the Spirit of God to exercise certain precious gifts; when he was lifted up above the ruts of normal Church activity and saw the world lying in sin outside, the Church could not see, nor allow him to exercise his gifts, so that he and his brother Charles and many other elect souls were forced to leave her fold. George Williams, another of her sons and a choice spirit, burning with zeal for active lay endeavor, and yearning for strong sympathy and co-operation must seek these elsewhere, and the great Y. M. C. A. movement was lost to us. The same is true of the wonderful and blessed Salvation Army work. Again when the world was suffering and longing for the message of healing and comfort the Church, not conscious of her own gifts, and heedless of her Lord's command, did not answer the cry, and today Christian Science and other cults are winning away her children, doing imperfectly but as best they can the work which she might, and still may do so well. How disheartening and humiliating this is to her most loyal members. The protest which comes from many sources against our use of the term, "The Church," with reference to our communion, has all too good ground if we fail to do *the work*.

But where shall we look for guidance and relief?

It has usually been claimed that it should come from the Bishops. But the practical fact is that it has not and does not. They do not take the initiative; and it is doubtful if the Church has given them the necessary authority and power to make a comprehensive program or to enforce it. Engrossed and weighed down in the valleys of present achievement, they seldom get to the mountain tops of vision and inspiration; busy doing certain things and doing them with the utmost devotion and faithfulness, they never get the whole work in perspective; cumbered with serving tables, they do not reach the wider and fuller ministry of the first apostles. In consequence, the Church lacks an adequate program, wise, far-sighted, authoritative leadership, and many gifts find no exercise, our poorly

organized, loosely related units follow their own devices, the work is poorly done and the world is not saved.

It may be asked, Should not the General Convention, our central governing body, prepare a plan and provide canons for its working? But who is so optimistic as to believe hope for relief from that timid and ultra-conservative body; a body whose chief concern seems to be to conserve the traditions and usages of the past, and to risk nothing which shall in any fay offend the prejudices of any one dead, living or yet to be born. When one approaches it with the enthusiasm of a new idea, or even an old one unearthed and brought to light, he soon feels its chilling hand at his throat, and he is courageous indeed if he insists upon being heard. Presumptuous though it may be to do so, yet I shall venture to mind the words of Emerson where he says: "Why should you keep your head over your shoulder," and again, "bring the past for judgment into the thousand eyed present, and live ever in a new day."

Authority Needed.

Next to a program we need authority. No program however necessary or worthy would be effective without the authority to give it force. Speaking generally, today whatever is done is due to individual initiative and has only the force which the individual may be able to give it.

Diversities of Gifts.

In our parochial units every rector is, in the main, a law unto himself; if he is wise and fitted for his office he gets good results; if not, then the reverse. So we often find one parish strong and reaching out in helpfulness and influence to the whole world, while another by its side, with equal and perhaps greater possibilities, is weak and selfish, and continues so year after year, and no one not even the bishop can interfere. In the name of even ordinary common sense, not to say in the face of God-given powers and authority, why do we sit supinely and allow this waste? No commercial body, however great its capital, could ever survive, much less prosper, under such neglect of administrative authority, and what right have we to expect more of the Church? Some one has wisely said of our national policy that we have been so careful to preserve property rights that we have overlooked human rights. And may we not say of our ecclesiastical policy that we have been so lavish in bestowing individual liberty that we have forgotten to preserve corporate authority?

A Possible Program.

It is doubtless presumptuous in one to suggest a program when the best thought of the whole Church is required, but having ventured thus far I shall take that further risk, with the hope that at least a helpful discussion may be provoked such as shall, sooner or later, lead to our greatly needed relief.

First, there should be formed a strong central body composed of Bishops and other Clergy and members of the laity, both men and women, that the work of the Church may be surveyed from every point and that the combined wisdom of every order may be brought to bear upon her great problems. This commission or board, recognizing the diversities of gifts enumerated by St. Paul, with faith in God rather than in a materialistic philosophy, should survey the field and prepare a comprehensive program.

It should be vested with authority to organize and appoint sub-committees first in the dioceses and next in parishes to see that the program is carried out and that reports are made of results.

Secondly there should be a board of publication to prepare and publish church literature such as tracts, lessons and larger treatises, definite and clear, and would be available at a small price for distribution and use in every community; such as would catch the interest and convince the unchurched. In short a literature which would make the Gospel and the Church clear to the world and would open the way for a wide variety of effort on the part of the clergy and laity in personal service.

Thirdly, that the first named body should provide a sub-committee to be known as the Committee of Propaganda vested with authority to set in motion all of the forces and utilize all the gifts at hand. This scheme rude and imperfect as it is at least suggests the main ideas necessary to take us out of the present ruts, into the larger field of service and achievement.

Results Which Might Be Expected.

The results would be the ratification of our loose ineffective parochial system, by giving each parish and mission the benefit of the best ideas and methods; it would require their application and an account of results. It would provide a useable, effective literature, where today we have hardly any which the average man or woman could be induced to read. It would mean such a variety of work as would utilize the diversities of gifts. For there would be needed: writers, lecturers, evangelists, teachers, itinerent ministers, ministers of healing, community visitors, colporteurs and all the rest. Many priests who can neither preach nor administer a parish would find helpful and satisfying work in other spheres; many good women with the gift of teaching and leading, many clergymen and laymen who have peculiar gifts of healing and comforting and convincing, would find a blessed service.

Can any one fail to see that the Church thus authoritatively organized for her work would move along "like a mighty army" and win a final and complete victory over the world? How long therefore shall we allow her to present the spectacle, not of "a mighty army," but of a band of skirmishers hopeless in attack, impotent in defense?

Of course, the adoption, of any such plan would involve the "casting down of many idols which our souls retain"; the reshaping of many of our present methods and organizations; the application of authority where today we have individual liberty and even license. But would it not be worth all of that and more? In secular affairs this is being done every day. Much hitherto useful and costly material is cast on the scrap heap ruthlessly, to make way for better methods and machinery to met new conditions, to save waste and increase efficiency. Shall the children of this world be always wiser than the children of light?

If any are doubtful and timid about what has been herein suggested I would call their attention to the fact that very little of it is new. The gifts are as old as the Christian Church, and nearly everything else advocated has been tried and found effective by Christian Science, Mormonism, Seventh Day Adventist, Socialists and others. What we have neglected or ignored they, in the face of great limitations and much opposition, have applied and gotten such results as to challenge the attention of the world. Shall we shut our eyes to this?

In the light of their successes and in an humble sense of our own sins of neglect, let every loyal son and daughter of the Church speak out loudly and demand that those in authority recognize these serious deficiencies, and utilizing every God-given talent, provide such remedies as to insure the work of the Church being done with the greatest possible effectiveness. Then all shall be brought to the saving knowledge of the truth, till God's kingdom shall come and His will be done on earth as it is in heaven.

BISHOP'S DAY AT THE DEACONESS SCHOOL.

Sept. 5th, the day appointed by Bishop Nichols for the formal opening of the Deaconess Training School was the day on which the early rains commenced but in spite of the downpour a number of visitors arrived.

At half past two the managers and associates met to discuss the finances and plans were formulated to try to obtain further subscriptions as the present income is proving quite inadequate. Plans for a permanent St. Anne's House were discussed and much enthusiasm aroused. No effort has been made as yet to secure money but several gifts amounting to $285.00 have been donated.

The Rt. Rev. L. C. Sanford, Bishop of the San Joaquin, one of the Official Visitors of the School, was present and promised to appoint two or three ladies from his District to serve as associate managers. It is hoped that before long the associate board of managers may be represented by members from every Diocese and Missionary District in this Department.

The Warden, the Rev. E. L. Parsons, reported that there were four students at the present time, and that the fact that none of them were communicants of the Diocese of California, proved that the School was more and more filling the needs of the whole of the Eighth Department.

At the service which immediately followed the meeting, Bishop Nichols spoke of the great comfort it was to him to see evidences of initiation all over the diocese. When the idea of having this day was presented to him he gave it his most hearty approval as he believed in rallies. He said that it had long been a wish of his that the days appointed for special prayers for vocation might be more carefully observed and felt that now they were becoming more so.

A prayer which may be used with especial intentions for the Deaconess Training School, the Community of St. Saviour and the Church Divinity School.

O Lord Jesus Christ, Head of the Church, Thou that knowest the hearts of all men, show through the power of the Holy Spirit, we beseech Thee, all whom Thou dost call to Thy Sacred Ministry a true sense of their vocation. Quicken many of our youth with that inward motion of the Holy Ghost to take upon them holy offices and ministrations to serve Thee for the promoting of Thy glory and the edifying of Thy people. Impart to clergy and parents and sponsors and teachers a deeper realization of our responsibility for the fewness of the laborers while the harvest is so plenteous. Send forth laborers into Thy harvest—and especially into the fields of this Eighth Missionary Department. Increase in Thy Church a faithful ministry watching for the souls Thou hast redeemed with Thy precious blood, as they that must give account, that they may do it with joy and not with grief. All this we ask of Thee, O blessed Jesus, who art with the Father and the Holy Ghost, one God, world without end. Amen.

From the Editor's Desk

The Los Angeles Tribune has adopted a plan for the distribution of Bibles at nominal cost. It speaks well for the city that there has been a good demand for copies.

"The Joy of The Ministry" is the subject of a sermon of absorbing interest by the Rev. D. Charles Gardner, Chaplain of Stanford University which will appear in the November issue. It is, we think particularly appropriate to the Thanksgiving number.

Many of the prominent clergymen of Los Angeles are opposing the opening of the public school buildings on Sunday for the purpose of social center work. It is felt that the tendency would be to lessen the attendance at Church and counteract the wholesome influences of religion, and the life formed habit of Sunday worship of thousands of people.

Last month the printer made us say "the great idle class" when we meant "the great middle class," tried confusions, with the spelling of the name of the late Emperor of Japan, Mutsuhito, and juggled with words and phrases in different parts of the issue. We are sorry and can do no more than apologize, and say that whenever possible there will be a double proof-reading of the manuscript in future.

That very few people read sermons now-a-days is the opinion of several of those who have spoken or written to the editor regarding the series now being run under "Pacific Pulpit" in the regular issues of this paper. By far the greater number however approve the plan of printing a sermon each month, and no special article could be of more interest than "Jesus The Workman" by the Rev. E. L. Parsons, published in the September number, "Our Father" by the Rev. Baker P. Lee of Los Angeles which will be found on another page of this issue, and "The Joy of The Ministry" by the Rev. D. Charles Gardner which will appear next month.

Los Angeles has forbidden free lunches in the saloons. The object of this bit of legislation is to decrease the number of drunkards, and is aimed at the same evil as the "anti-treating ordinance." It is claimed by many who have made a study of the saloon question that if each man were compelled to pay for his own drink every time he stepped to the bar he would become tired of drinking before he had taken many glasses. Also, it is argued, that the free lunches have been, not only a bait to get men into these thirst emporiums, but have tended to make them so thirsty as to keep them there. Each article of food on the lunch counter contained some salty ingregient which provoked an immediate desire for a drink, hence the evil. All power to the reformers who have brought this new law into existence.

We learn from Chicago that forty choir boys of St. Mark's Church of that city went in strike last month. The strike was in the nature of a sympathetic walkout because the choir master was forced to resign. There was a strike committee, picketing and a demand for higher pay. If this thing were to spread we think that it is time some of our clergymen who ought to strike and that "Living Wage" should be the battle cry. Seriously though it is a most unfortunate thing that the Church of God should be confronted with a strike. When this point is reached in a parish controversy it means that religion has been forgotten in the scramble for spoils or that there has arisen a rebellion against lawful authority. Such a rebellion caused two such strikes some years ago in San Francisco churches, and in one instance painful notoriety resulted.

Speaking of the wide extent of professional gambling in New York in connection with the Rosenthal murder, "Presbyter Ignotus" a writer for the Living Church (Milwaukee) says: The immoderate indulgence in games of cards, which has spread like a pestilence through so many American homes these last few years, makes it eminently reasonable to lay aside even the legitimate use until the abuse is wholly abated. When one sees other indoor games neglected, reading and conversation completely overshadowed, and cards the only refuge, he is compelled to question the sanity of the card-players. All this apart from gambling, but the constant tendency is to introduce that element of crime and sin, "to make the game interesting"! And when once that is fairly established, the down grade is steady. I knew of a young couple in English society who established themselves at Woolwich, of all places, saying frankly that they did so because the cadets there were such easy losers at bridge! In our own cities there are houses of people socially distinguished where college students are welcomed for the same reason. Even France is alarmed at the spread of gambling under government protection. Last year nearly $10,000,000 was taken in by the croupiers at the French casinos, of which 15 per cent went to the state; while for seven months of this year nearly $50,000,00 changed hands at the totalisators on the French race-courses. The host of suicides consequent upon the gambling habit gains new victims, and the scarcity of money seems to make no difference.

A man does not often confess to the world when the joke is on him, and thus we are deprived of hearing of many amusing incidents, which tend to break the dull monotony of things. An exception to this rule however is the Rev. Henry Russell Talbot of St. David's Church, Portland, who writes the following to the Portland Telegram:

(To the Editor of The Telegram.)—A large pile of partially sawed wood on the sidewalk of the rectory of St. David's parish Saturday evening, a blameworthy tardiness by the rector in placing the required lantern thereon, bring the following merited rebuke, hastily scrawled on a scrap of paper and thrust under the door by the policeman on the beat. Too clever to leave unnoted, its recipient holds the rebuke at the door where it belongs, but desires to share its quick wit and ready tact with you, sir, and your readers:

I think you are a churchman,
  And if you are, you might
Remember the injunction
  About a shining light.
It doesn't say to place your light
  Upon a pile of wood.
But says that if you hide your light
  It won't do any good.
The law says "light obstructions,"
  So please do not forget,
And other men may follow
  The example you shall set.
    (Signed) Police Officer ———.

The lantern was imediately forthcoming. HENRY RUSSELL TALBOT.

While we may always agree with the views of extremists when they are dwelling on their own particular hobbies it is sometimes worth while to get their point of view as expressed in their own words on subjects which are of general interest. In the Los Angeles Tribune of recent date we find the following which probably refers to a "smoker" held in one of our churches:

"Editor The Tribune: Every community owes it to its members to prohibit all kinds and descriptions of fire in public places. It also owes it to the public to prohibit any act that tends to poison the air on which the people depend for life and health. The danger to persons and property in the habit of carrying lighted cigars and cigarets or pipes and the use of matches to light the same can be overwhelmingly established. Thousands of dollars of property have been destroyed, the health of thousands impaired, and the person and clothing of many damaged by this absolutely indefensible practice of doing in public what should be confined to privacy. Dr. Cundy of Pasadena truthfully says: "A confirmed cigaret smoker is nothing more than an opium fiend, and the tobacco evil is equal in bad effects to rum drinking and drug using."

In striking contrast is the act of an Episcopal clergyman openly advocating the drugging of the human system of young men by the use of nicotine. It is but a step from this clergyman's position to the use of cocaine and opium, beer and whisky to dull the fears of young men as to the consequences of their acts—and give him an unenviable popularity among youth. It is standing evidence of the insidious demoralizing effect of tobacco on the clarity of the moral mind. He is welcome to the class of youth he is seeking to admit into the Episcopal paradise through the smokehouse. If he would read the article on Tobacco in the March Century by Charles B. Towns, who was once obsessed himself, he would learn something about his nicotine conversion that he seems ignorant of at present. The normal man will still prefer the pure air of heaven to a drugged pipe dream.—B."

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A Spent Force.

In the *New York Churchman* there recently appeared an article by the Rev. Herbert Parrish entitled "A Spent Force." The mere fact that the author was trying to write about the "Catholic Movement" ought in itself to have robbed the "scarehead" title of any of the "force" it might otherwise have had, to say nothing of the glaring self-contradictions and other illogical features of the article itself. Some of the brethren in the East seem to have been quite disturbed by their perusal, though it is worthy of note that even the readers of *The Churchman* seem to have been all moved in the direction of indignant denial. It is also curious that almost simultaneously there should have appeared in the *Living Church* an article upon "Catholic Advance," and that the clergy in Wales should be found constantly professing their innocence of the charge that they have been untouched by the aforesaid "movement," as though they thought it a disgrace to have been so charged. The difficulty with them is apparently the same as that which afflicts many clergy nearer at home than Wales, namely, that they have themselves been intellectually touched but have either no convictions or lack the courage of them; hence we so often see their work decay with the removal of their own personality; even individualism has a wider force than our own lives. But to return to the article in question—it may be that we of the West see no force in its title, much less in the article itself, because of the things which our eyes have seen. With us the "Catholic Movement" (except at the hands of the author of the article) has never been much adorned with frills and questionable extravagances, but has been what the old Tractarians intended it should be—a revival of religion and learning, both outwardly symbolized by a reverent use of simply the fundamentals of Catholic worship and usage. To this no intelligent and genuine "Prayer Book Churchman" (O thou much abused term!) could rationally object, and a very brief study of the things that have come to pass only in the last few years in the Diocese of California are sufficient to give serious pause to any out here—if there be such—who think that the "Catholic Movement" is a "spent force." Read the excellent letter of Mr. Bateman in the *Churchman*.

Another Force.

Persons looking for a really "spent force" are recommended to apply at the back door, the Vatican, Rome. The four Papal corps represent there the last visible shred of temporal power, and among these the corps which has been traditionally staunch and faithful is the Swiss Guard, without whose consent no one enters or leaves the Vatican. A revolt occurred last year when a new Colonel enforced an unaccustomed rigid discipline among them. Everything was done to suppress what would prove a most unwelcome scandal in the Papal palace, but the commanding officer was not deterred by any consequences; he persisted, and the result is that half the corps has deserted. Naturally it is feared that the disaffection will reach the other Papal soldiers. There is the infection of example; but there are besides causes of friction which have existed since Pius V. came to the Vatican. The soldiers have long resented the lack of state favored by the present Pontiff, and one Noble Guard returned to the officers' dressing-room and took off his uniform the first day that the Pope was seen parading the corridors looking like nothing but an elderly gentleman in a nightcap. So hardly would Rome learn to appreciate apostolic poverty in a Pope! Like other "Ultramontane" experiences of the Papacy, it has had to look to men who were not Italians and not Romans to keep up the reverence for Papal tradition. Alas for "temporal power" in a kingdom which is not of this world!

A Relic of the Past.

Says an old country writer: "In a few places the 'class meeting' is still in force as Wesley intended it to be. I know one village in Ireland where there is a true Wesleyan Society. After Communion at the parish church they meet, a tiny gathering, for prayer and spiritual intercourse. The leader counts over their blessings. He tells of the trials and burdens which they have suffered. He asks for experiences. So they talk and pray and give thanks, all in the pure light of the Blessed Sacrament which they have received. It is not schism. None are so constant in attendance on the worship of the church. They are a little remnant body of the earlier Wesleyan Sacramentarians."

Yet it is true that the "class meeting" is out of touch with our ideas today. We are sadly reticent in spiritual things.

More Relics.

"Anent the effort that is being made in certain quarters in England and in this country to revive the ceremonial usages that were common in the Church of England in the middle of the sixteenth century, and to bind the whole Anglican Communion to the exclusive use of such ceremonial, a writer in a recent number of the Caldey *Pax* remarks: 'The revival of long dead practices, which for the most part are practically inconvenient, is apt to impart a certain air of unreality, a savor of pageantry, to Divine worship. And nothing could be more disastrous for the Catholic Religion than that it should be set down in public estimation as a mere dilettante resuscitation of mediaevalism.'"

Gentle reader—if you can read Dominic and still merit that title—if you are surprised that the monks of Caldey should have written these lines, or that the "*American Catholic*" should publish them with approval, or that Dominic should copy them again, then your surprise is infallible evidence of how little you know of what the Catholic Religion really is; you are a relic of the past.

General Booth.

With the death of "General" Booth, autocratic head of the "Salvation Army" there passed from earth one of the most remarkable characters in the world's history. To have created single-handed a great and worldwide religious organization, and to have ruled the same with a power second not even to the absolutism of a Pope, is a deed equalled by but few. It is one which would have been as impossible as the work of S. Francis had it not been able to rest upon a prevenient Christianity. It is interesting to read the various estimates of the man and his work as made in this country and in the English religious papers. One American preacher-editor says:

"The average sensational preacher is a good deal of a clown (yea, verily!) but General Booth was no clown. He fished for men without the sacrifice of a fundamental (?). He used neither spoon nor fly, but baited his hook with the old family Bible, the pure Gospel (?), the British flag, a tambourine and a big bass drum, and he caught the fish. When he reeled in his line and laid aside his rod many thought a fit place for his burial would be Westminster Abbey, the mausoleum of England's greatest dead."

It is significant of the feeling of the English people, however, that he was not so buried. He had sacrificed one "fundamental" at any rate, namely, the Church, for she found no place in his "pure" Gospel. And perhaps we may well question the "purity" of a Gospel whose outward signs are a "British flag, a tambourine and a big bass drum." The *Church Times* also thinks that his work is at a standstill, and wonders what the future will be. The English papers generally do not reek with adulation, though with characteristic British fairness they recognize and praise the greatness of the man. The existence of the "Salvation Army" has been a criticism of the Church; it was well founded, but the grounds for the accusation, thanks to General Booth, the Catholic Movement, and early English Evangelicalism are passing away. Credit where credit is due.

Weakness and Hope.

Everyone must, of course, admit that there are large numbers of the clergy who sacrifice themselves nobly in their work, but they are all too few. The question the clergy must ask themselves is not "Is it a nice kind of parish, with pleasant people, a healthy climate, and vestments?" but rather, "Where is there most need for me? Where is it that God wills me to labor in His service for His glory and the salvation of souls?" Herein is involved the immediate future of Christ's Church.

But is it true that the clergy are selfishly anxious to have things pleasant? In order to answer this question it is only necessary to turn to the clerical advertisements of any paper. For example: "Priest wanted. Definite Churchman. Willing to forego ritual." The Catholic who answers that advertisement is a man worthy of honor and respect. But what can be said of a priest, enjoying normal health and strength, who answers such an advertisement as this: "Priest wanted. Charming country parish. Bracing air. Fishing and boating. Light duty"? What has a priest, dedicated specifically to the service of Christ and His Church, to do with such things? Such a state of affairs is outrageously alien to the spirit of Christianity. Where are self-denial, unworldliness, and all the other things Christ taught? Well might Dean Church ask if Christianity has not been the history of a great evasion!

I believe, however, that there is still hope. If we survey the Church in her progress through history, two things strike us. Firstly, she resembles other institutions in that wealth and ease have always brought in their train inefficiency, sloth and decay. But she differs from them in her boundless capacity for recovery. Time and again, turning her back on the pomps of the world, she has risen up and gone forth conquering—witness the great religious revivals of the Middle Ages and the nineteenth century. So, we hope, it is to be once more.

Zeal.

If you belong to a parish of the Church of "the incomparable Liturgy" but grumble about your missionary apportionments, or if you only pay in part, or especially if you pay not at all, I'd like

to know what you think of this:—The First Congregational "Church" of Los Angeles pays its own apportionments, or does if it is like other Congregationalist congregations, and in addition supports the following:

Pastor Emeritus.
Pastor,
Assistant Pastor,
Foreign Pastor in Japan,
Foreign Pastor in China,
Home Missionary Pastor,
Pastor of Chinese Branch "Church,"
Pastor of Japanese Branch "Church,"
Pastor Armenian Branch "Church,"
Woman Missionary in Japan,
Woman Missionary in Turkey.

When you have thought of this for a while as *the work of a single congregation*, hide your head for shame. The motto published on their little leaflet is, "Speak unto the children of Israel that they go forward."—Ex. 14:15. They do not seem to need the motto very badly, and might be generous enough to lend it to some of us who belong to "The Protestant Episcopal Church in the United States of America." Goodness me, but what an intimate and self-evident connection there is between that mean little sectarian name and the Catholic Command of Christ—"Go ye into all the world!"—*Dominic.*

Some World Circuit Saunterings

XIII.

It is said that a clever motor-boat owner once named his racer "Hardegg" to fix the fact that it never could "be beaten." It is not to claim that there is the same significance hotelwise to note the somewhat unusual name "Hardegg" as the landlord of the hotel where we stopped at Jaffa. And evidently a name appealed to the proprietor as worth making an omen (*nomen, omen*) for our crowded hostelry was the "Jerusalem Hotel" with its rooms named after Scriptural characters and we were with clerkly promptitude "shown up to Reuben."

Leaving Jaffa or Joppa for further comment in telling of our return there to embark after we were storm staid, it need only be mentioned here that not many hours after landing from the steamer that brought us from Haifa we took the train for Jerusalem. Fortunately our Dragoman had secured for our party comfortable "reservations" with our luggage carefully rescued from the mass and placed we exceptionally knew where. That enabled us calmly to contemplate the polyglot struggle and expressions of the heated pilgrims around us over exigent questions of seats and stacks of belongings. In the luggage room the agitated railroad officials were using the great heap of nondescript articles as a sort of barricade to keep off the surging passengers and one of them not only was true to our *soubriquet* "baggage-smasher" but in pugilistic fashion toppled over one invader who with decided Gallic intensity had tried to storm the barricade in order to enforce his wish to come to his own.

We were, however, soon on our way reflecting that after all we must expect highly congested travel at this time of the pilgrims and tourists flocking to Jerusalem for Easter and we were really and subsidingly all aboard. The three hours and a half on the journey of fifty-four miles to the Holy City had more than enough to occupy them both with observation of the motley fellow passengers within the train and the historic hills and valleys and stations in car window glimpses without. It quickens the zest for the soon coming opportunity of a lifetime to say "Our feet shall stand in thy gates, O Jerusalem," to try to keep eyes both on printed page with its running description of place after place of antiquity, and on the surroundings for which the hurrying train only allows time for instant identification, such as Lydda, Ramleh, the so-called Sampson's Cavern, etc. The railway station at Jerusalem is about three-quarters of a mile from the Jaffa Gate, the carriage ride crossing the Valley of Hinnom and we were soon at our hotel—the Grand New Hotel—just inside where the Jaffa gateway stood of old, for the former narrow gateway was much widened for the visit of the Emperor of Germany a few years since.

And now that we were in Jerusalem, and were not dreaming it, the Saunterer finds himself at this stage of his narrative obliged to come to some sort of definite agreement with himself as to just what bent he will follow in telling of the experiences there. For such an experience is apt to awaken in an enthusiastic traveler several kinds of interest. His Bible of course becomes a book of bewildering suggestions of study on the spot. His historical studies, his dipping into archaeology here and there, his devotional instincts, his sense of absorption in the novel phases of Oriental life and of the microcosm of mingled races more than ever in evidence at Eastertide, all these feel the stimulus of the time and place, and could enter truly into the telling. Not like as a dream when one awaketh but rather the reverse, like as a wide-awakefulness that is as when one dreameth, seems to describe it. It comes to this, then, that there is really no other practical way to treat it in a story like this than to keep to the thread of it as each day's sight-seeing furnished it, without trying to analyze or to moralize. No two goings up to Jerusalem are just alike and it is only as a saunterer not as a scholar that the attempt will be made to tell something of what we saw and did. As the itinerary was all arranged for us by experts, representing much acquaintance with economics of distance and time, we at least wasted none of our opportunities.

We were first taken to the temple precincts by our Dragoman, accompanied by the Turkish policeman who is a necessary adjunct as a sort of credential among the Mohammedan faithful and mosque habitues. And then of course we were prepared to find as one must be throughout Jerusalem "vain imaginations," Mohammedan and Christian, interspersed with authoritative facts. One need not be gullible, even if he does now and then believe that the credible investigators have made some identifications practically infallible for reverent and zestful sightseeing. And it seems worth while to quote here one of the most recent and most competent utterances upon the whole matter from one who had given twenty-seven years to the study of the evidence. He says "As to the topography itself, one cannot give an adequate idea of it without the details of the controversies—topical, textual and historical—which have been more numerous and more keenly debated in the case of Jerusalem than in that of any other site in the world. Recently, however, the main issues have been cleared of much irrelevant reasoning, and there is a remarkable tendency towards agreement upon many of the conclusions." The Book from which this is quoted ("Jerusalem from the earliest times to A. D. 70, 2 Vols. 8vo. by Dr. George Adam Smith, Hodder and Stoughton, London.) is well known as a modern masterpiece for the Jerusalem cult. Every thoughtful tourist there should read it. And it furnishes for the Sunday School curriculum and lecture courses most attractive material for popular instruction. The illustrations and maps in the volumes supplemented with such lantern sildes as are furnished by Vester & Co. (who send full catalogues) at Jerusalem enable congregations to see almost with the eyes of travellers. Not a little encouragement too can be found by every faithful Sunday School teacher, whose tasks sometimes seem small and unproductive, to read from Dr. Smith's preface an acknowledgment of one of his greatest debts: "My introduction to the history of Jerusalem and my earliest interest in it were due to the guidance of the dear kinswoman, my first teacher, to whose memory I have dedicated this work." (Vol. I. p. XV.) "If Monica had not prayed Augustine would not have preached," and we might say that if the "dear kinswoman" had not taught, this invaluable work would not have been written.

Now the temple area we visited is an irregularly shaped space with its south side 920 feet, north side 1035, east side 1540, and west side 1605, or roughly speaking nearly fourteen times as large as the Grace Church Cathedral Block in San Francisco. This is known as the Haram esh-Sherif and the central feature of it is the Holy Rock or es-Sakhra. And this rock and the temple area as well as the general site of Jerusalem are among the things

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Adam Smith rates as well accepted for what they are claimed to be. The present barracks too on the northwest angle of the temple area are on the site of the Castle Antonia from the steps of which St. Paul made his defense to the mob. However much the *debris* from the shocks of earthquakes and of human violence in thirty-three centuries of history has deeply buried under old streets and sites, even a few of such certainties redeem all the "long careless chatter about the holy sites which has confused or obliterated the genuine memories of the past." The rock is 58 feet long and 44 feet wide and rises from 4 to 6 feet above the surrounding pavement. It is scarred and rounded as if the generations of men who have sacrificed there as did Soloman, had worn it like the abrasion of a great human glacier. It is enclosed within an ornamented wooden barrier and one has to mount steps to get a good view of it. Over it is built the highly decorated mosque known as the Dome of the Rock and under it is a hollow with its multitude of legends and superstitions to which the visitor can descend. Fanatical Mohammedans are sometimes found in the cavern and not many years since one of them attacked a tourist who had in some way offended his religious sensibilities. And about the time of our visit to Jerusalem there was considerable stir over a rumor that some foreign excavators had secured valuable sacrosanct loot from under the rock.

The usual round to other objects of interest of the Temple area took us to the little "Dome of the Chain," with its traditions of a chain stretched across the entrance whose links fell out at the touch of a liar—a suggestion for a coat of arms for an "Ananias Club"—the Dome of Mohammed's Ascension, the Aksa Mosque supposed to occupy the site where originally a Christian basilica was built by Justinian, the sub-structure including "Solomon's Stables" where are shown holes cut in the angles of the stone piers for the tethering of crusaders' bones. There are also scattered over the area, pulpits and prayer places and pools for ablutions, with trees here and there. It all is likely to cause a jumble of impressions over temple and mosque associations and it is not pleasant to look up and see not the cross but the crescent aloft against the sky. But with all the serried hosts of humanity that the imagination conjures up around that central spot of the ages in their past generations, some lasting reflections upon contemporaary life are thrust upon the visitor. The Mohammedan priest who took us around the Dome of the Rock had a sunny sense of humor even when collecting *bukshish* over the nails Mohammed drove in the slab of jasper that covered Solomon's tomb, the gradual removal of which by the aforesaid *bukshish* is to precipitate the end of the world! And the swarm of beggars everywhere drew from our Dragoman the Arabic saying to the effect that "The head (industry) will live, the tail (beggary) will live, but the middle (honest poverty) will die."

WILLIAM F. NICHOLS.

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TRADE MARK.

The Rev. Dr. King, General Missionary of the Diocese of Olympia, and also Chaplain of the "Seamen's Church Institute" in Seattle, passed through San Francisco last month, on his return from a vacation in the British Isles. While in London, Dr. King had several conferences with the secretary of the "Missions to Seamen," and found, not only the secretary, but the whole Board of the "Missions to Seamen" deeply interested in the same work now handed over to our own American Church, on this continent, and especially in our own Eighth Missionary Department.

While in the East Dr. King visited the "Seamen's Church Institute" in New York and inspected with the Chaplain, the Rev. A. R. Mansfield, the new $675,000.00 institute to be opened next March, a truly wonderful building. Arrangements were also made for the official flag, adopted in Richmond in 1907, (of which we publish a cut) to be made, and to fly from the flagstaff of all our institutes in our own country. It will be noticed that this is the same flag known so well and loved by the seamen of all nations, throughout the world, the flag of the "Missions to Seamen" with the words only changed. While in San Francisco Dr. King preached in behalf of the Church's work among seamen, in the morning in the Pro-Cathedral, and in the evening in St. Paul's Church.

CLERGY LIST OF DIOCESE OF CALIFORNIA.

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Clergy.

Rev. Alexander Allen, 160 Grand Ave., Oakland.
Rev. W. W. Anderson, Irvington.
Rev. P. C. Aoki, 519 Seventh St., Oakland.
Rev. John Bakewell, D.D., 2831 Telegraph Ave., Oakland.
Rev. John Beean, San Mateo.
Rev. E. H. Benson, 120 Julian Ave., S. F.
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Rev. D. O. Kelley, 1410 E. Oak St., Alameda.
Rev. H. H. Kelley, St. Mark's Church, Berkeley.
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Rev. C. L. Miel, 2225 Jones St., S. F.
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Rev. W. A. Rimer, Salinas.
Rev. J. C. Robbins, Bridgeton, N. J.
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Rev. C. O. Tillotson, Seabright.
Rev. Ross Tunman, San Mateo.
Rev. J. P. Turner, Potrero Ave., nr. 25th St., S. F.
Rev. D. R. Wallace, 663 Eighth St., Oakland.
Rev. G. E. Weagant, 29 Park Road, Burlingame.
Rev. Halsey Werelein, Jr., 81 N. 2nd St., San Jose.
Rev. W. H. Wheeler, Church of the Advent, East Oakland.
Rev. F. G. Williams, Honolulu, T. H.
Rev. M. D. Wilson, 2540 Peralta Ave., Fruitvale.
Rev. G. H. B. Wright, 2364 Fulton St., S. F.
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Rev. W. C. Young, Canton, China.

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Rev. E. A. Ealand, 242 Stewart St., S. F.
Rev. Octavius Parker, Church of The Incarnation, S. F.
Rev. T. D. Phillips, Oakland.
Rev. W. H. Ratcliff, Berkeley.
Rev. Henry Swift, U. S. A., U. S. Army Headquarters, S. F.

Clergy Resident in the Diocese.

Rev. S. K. Evans, U. S. N., U. S. Naval Training Station, San Francisco, Cal.
Rev. G. C. Hunting, Secretary, Eighth Missionary Dept., 1942 El Dorado Ave., Berkeley.

The Seventh Annual Memorial Service of the establishment of the House of Church Women in the Diocese of California will be held at the foot of the Prayer Book Cross in Golden Gate Park, on the twenty-second Sunday after Trinity, at 3 P. M., November 3rd, 1912. There will be an address by the Rt. Rev. Wm. Ford Nichols and by others of the clergy. Mr. Wm. H. Holt, the able organist and choir master of Grace Pro-Cathedral, will have charge of the music. The clergy and choirs of all the churches in this city and across the bay are cordially invited to participate, and will assemble in the boathouse at Stow Lake at 2:30 P. M. Choirs will please bring their vestments, hymnals and processional crosses.

The Eighth Missionary Department

THE EIGHTH DEPARTMENT COUNCIL.

"Until the whole was leavened." This is to be the thought for the session of the Council of the Eighth Missionary Department to be held at St. Paul's Pro-Cathedral, Los Angeles, October 16 to 20. Most of the Bishops are planning to be present and the program outlined is a most interesting one and should prove very profitable. The meetings have been arranged with an eye to the comfort of the delegates, and time has been allowed for recreation and excursions. A complete report of the proceedings will appear in the next issue of the Pacific Churchman. The program of the sessions in detail is as follows:

Wednesday, October 16th.

Whole day given to the Board of Religious Education.

Thursday, October 17th.

9.00-9:45 A. M.—Devotional preparation for delegates, conducted by the Rev. Charles N. Lathrop, San Francisco.

10:00-12:30—Celebration of the Holy Communion and convention sermon, the Rt. Rev. F. S. Spalding, D. D., Bishop of Utah. (All clergy vested, white stoles.)

12:00-12:30—Organization.

Intercessions.

12:30-2:00—Luncheon.

2:00—3:30—Business: Report of President, Rt. Rev. W. F. Nichols. Report of Secretary, Rev. G. C. Hunting. Reports of Special Committees.

3:30-5:30—Ten-minute reports from the Dioceses and Missionary Districts. (Five minutes for the local work, 5 minutes on what is being done for General Missions.)

6:30—Men's Dinner.

Addresses—(1) A layman's View of the Church's Work Abroad. (2) A Layman's View of the Church's Opportunity in the Home Field. (3) How Can the Laymen of Department VIII Help?

Friday, October 18th.

7:30 A. M.—Celebration of the Holy Communion.

9:00-10:30—Business session. Election of officers for the ensuing year, and members of the Board of Missions. Appointment of committees.

10:00-12:30—Conference session. The Leaven of Education. Educational Work in the Department.

(1)—(a) Theological, Training and Church Schools, Rev. R. H. Hodgkin, Berkeley, California. (b) Schools for Indians, Rev. F. W. Creasy, Fort Hall, Idaho. (c) What the Church Is Doing, and What It Should Do for the Oriental, Rev. E. F. Gee, Oakland, California.

(2)—Educational Work Abroad. (a) Opportunity and Outlook for Educational Work in the Orient, Rev. Wm. C. Hicks, Spokane. (b) The New China Fund—What it is and what we will do with it, Rev. Willard H. Roots, Shoshone, Idaho (15 minutes for each speaker and 15 minutes for discussion.)

Intercessions.

12:30-2:00—Luncheon.

2:00-4:00—Conference Session. Subject: How to Lead a Parish to the Highest Missionary Efficiency.

(1)—Through organization and work. (a) How to organize a congregational missionary committee and what can it do? How to enlist individuals in missionary co-operation through the every-member canvass. (c) The advantages and disadvantages of the weekly offering.

(2)—Through Education. (a) How to use Missionary literature effectively. (b) Missionary instruction in the Sunday Schools, Rev. Irving E. Baxter, Napa, California. (c) The General Mission Study Class, Rev. W. T. Renison, Stockton, California.

4:00-5:30—Opportunity for Group Conferences. (1) Conference of the Bishops of the Department. (2) Conference of Archdeacons, Deans of Convocation, General Missionaries, and others interested in the shepherding of the scattered—Practical Methods. Presided over by the Ven. H. D. Chambers, Portland, Oregon. (3) Conference of members of Social Service Commission. (4) Other conferences as may be arranged. (5) Continuation of discussions on the topic of the afternoon.

8:15 P. M.—Joint session of the Council and of the Woman's Auxiliary at the Woman's Club House. Addresses by the Bishops of the Department.

Woman's Auxiliary—Friday Afternoon, October 18th.

2:30 P. M.—Conference of Woman's Auxiliary in Woman's Club House, 940 South Figueroa St. Five minute addresses by Diocesan Presidents on Auxiliary Problems. Address on Mission Study.

6:00 P. M.—Supper for Delegates.

7:30 P. M.—Informal Reception.

8:15 P. M.—Joint Session of the Council and of the Woman's Auxiliary at the Woman's Club House. Addresses by the Bishops of the Department.

Saturday, October 19th.

7:30 A. M.—Celebration of the Holy Communion.

9:00-10:00—Business.

10:00-12:30—Conference Session. Subject: The Leaven of Social Betterment. (1) Social work in the Cities. (City Mission Societies, Settlements, and Institutional work.) (2) Our Social Service Commissions. What they are doing and how they may be strengthened, Rev. Lloyd B. T. Thomas, Carson, Nevada. (3) The Eighth Department and the Seaman, Rev. E. A. Ealand. ((4) Christian Missions and Social Progress abroad.

Intercessions.

Afternoon: Recreation and excursions.

Sunday, October 20th.

7:30 A. M.—Celebration of the Holy Communion.

11:00 A. M.—Services and sermons and addresses in churches of Los Angeles and vicinity.

3:00 P. M.—Men's Meeting in the interests of the Brotherhood of St. Andrew.

8:00 P. M.—Closing service and Missionary Rally. United Choir. Subject: "The Leaven of the Gospel." Addresses: (1) The Next Towns. (2) For God and Country. (3) Into All the World.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Trinity Church, Santa Barbara, is planning a tower 85 feet high.

The Church of the Ascension, Sierra Madre is to be enlarged immediately. There will also be additional Sunday School and choir rooms.

Bishop Johnson and the officials of the diocese plan for the erection of a Good Samaritan Sanitarium to cost about $150,000.

La Mesa Springs is to have a mission in the near future. It has already been decided to call it Grace Episcopal Mission, and a committee appointed by Bishop Johnson is at work.

A large new pipe organ of the most improved type is planned for All Saints' Church, Los Angeles.

The Rev. J. M. Idleman, rector of Holy Trinity Church, Alhambra, has returned from a trip along the Coast visiting the principal cities from Vancouver to San Francisco.

The Rev. Arnold Bode of Laramie, Wyo., has accepted the call to the rectorship of St. Luke's Church Long Beach and begins work October 1.

Plans have been completed for the erection of a new concrete Church at Inglewood at a cost of $30,000.

The Rev. Lewis Gouverneur Morris, rector of St. John's Church, Los Angeles, Cal., has resigned and has accepted a call to become rector of All Saints' Church, Worcester, diocese of Western Massachusetts. He will begin his work about November 1st.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Rev. D. E. Holt is once more in Oroville after an extended missionary trip in Humboldt County.

The Rev. Ernest Bradley of Santa Rosa has started St. Mark's Mission at Sebastopol. The officers of the newly formed Ladies' Guild are: Mrs. F. B. Davidson, president; Mrs. Minnie J. Laton, vice president; Mrs. A. B. Wilkes, secretary-treasurer; Mrs. Clara Crystal, chairman of the social committee; Mrs. Eva M. Miller, chairman of the lookout committee, and Mrs. George W. Libby, chairman of the service committee.

Most of the clergy have resumed work after brief summer vacations. The Bishop kindly "substituted" during August for the clergy in the city of Sacramento while they enjoyed a brief rest. The fall work has begun in real earnest, special attention being paid to the Sunday Schools and Guilds.

The Rev. Clarence H. Lake has entered upon his duties as missionary in Amador county and has received quite a flattering welcome.

The Rev. Doctor Foster is busy as rector of Emmanuel Parish, Grass Valley and by special arrangement with the vestry of Trinity Parish, Nevada City, he conducts an afternoon service there every Sunday and also speaks to the children of the Sunday School.

The Rev. J. M. Wright, missionary of Siskiyou County, has returned from the East where he went with the remains of his wife. They had just been married one year and she was about to become a mother when she was most unexpectedly called away. She was a lovely character and devoted to the work of the Church. Mr. Wright has the sympathy of a very large circle of friends.

Some of the clergy are expecting to attend the conference of the Eighth Department in Los Angeles next month and the

Bishop hopes there will be a large delegation from this diocese.

The new St. Luke's Church, Woodland, is almost completed and the rector, the Rev. E. J. Baird, is planning imposing opening services. The Woodland people deserve credit for their undertaking and the diocese is proud of them—other parishes should imitate their example and improve or renew their parish buildings.

The Rev. Dr. Osborne of Chico has let the contract for the removing of his church to a more convenient site. He has quite a task on his hands and is evidently capable of accomplishing a work of great magnitude. He also expects a new rectory for St. John's.

The Rev. Mr. Spencer is being well received at Sonoma. This new mission is to be congratulated on having the full time of a resident priest. The Rev. Mr. Cash of Auburn is giving some time to the Mission of the Good Shepherd, Colfax.

The Bishop has returned from his visitations to Humboldt County where he administered confirmation in the several parishes and missions.

Miss Helen Moreland has gone to Washington, D. C., where she will enter the Young Ladies' Seminary which is operated in connection with the Cathedral there. She will be much missed in Trinity Pro-Cathedral Sunday School of this diocese where she also had complete charge of the Junior Auxiliary work.—I. D.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The visit of the Rev. George C. Hunting, secretary of the Eighth Missionary Department to this diocese was much appreciated by clergy and laity alike. The secretary plans to make another trip here in the near future.

The Rev. John E. H. Simpson, rector of St. Mark's Church, Portland, is spending an extended vacation in England and Ireland for his health.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

A telegram to the Church Missions House announces that Mrs. Rowe, wife of the Bishop of Alaska, has successfully passed through the serious operation which was the occasion of his recall from the North.

Dr. Grafton Burke, our only missionary physician in Alaska, stationed at Ft. Yukon, ministers to a vast region. He was recently asked for medicines to be sent to a sick man. The bearer of the request had traveled 500 miles.

The Rev. John W. Chapman this summer completed twenty-five years of service among the Indians at Anvik, Alaska. The occasion was marked by the assembling of eight of the Alaskan clergy in convocation. This was the largest number that had ever gathered, and none traveled less than 500 miles to reach Anvik. Mr. Chapman was presented with a beautiful silver loving cup, as the testimonial of the clergy to his long and devoted service.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. J. S. Moody, rector of St. John's Church, Globe, has resigned and returned to his old home in North Carolina.

Services at Douglass were resumed during the month.

The contract for the new church at Flagstaff was let early in the month. The structure is to cost $7,000.

The Rev. William Scarlett, of Trinity Pro-Cathedral, Phoenix, has fully recovered from the attack of appendicitis which necessitated his undergoing an operation in August.

BISHOP GRAFTON

A Short Appreciation.

The late Bishop of Fon du Lac, Wisconsin, entered into rest on August 30, 1912, at the age of 82 years, one of the most remarkable figures in American ecclesiastical history. To have been the friend of Dr. Pusey, and to have been one of the founders of the "Cowley Fathers," was once a condemnation; but it is sufficient evidence that times have changed to say that the "Society of St. John the Evangelist" has given three Bishops to the American Church, all of them strong men—Grafton late of Fon du Lac, Osborne of Springfield (Ill.), and Brent of the Philippines. In England Pusey and Keble, once hated names, are now honored in the fruits of their scholarship and self-sacrifice, and in their successors in the regeneration of the Church—priests like Fathers Dowling and Stanton, lovers of the poor; theologians and preachers like Canons Liddon and Carter; and Bishops like Ingram of the London slums, and Gore of Oxford University. America, too, has entered into the fruit of their labors in the lives of saintly heroes of the Faith who drew much of their inspiration from the young Grafton—priests like Muhlenberg and Dix, patrons of scholarship and the Religious Life (Orders); DeKoven, preacher and theologian of the stormy seventies; Mortimer and Van Allen of today, promoters of reverent worship and sound Catholic thought; Hall, Potter, Anderson, and others, with thousands of lay men and women content to walk in the old paths, chivalric as touching their Church, devout and humble in the Faith. Such an one was Bishop Grafton, firmly upholding the dignity and authority of his Apostolic office, but in himself characterized by renunciation, humility and retirement; childlike—some have even said childish—in the simplicity of his Gospel Faith. His works do follow after him. Times change. Transit odium mundi. And so, as we now, in the light of more perfect day, approve many "who have gone before us with the sign of Faith and now rest in the sleep of peace," so in years to come the greatness of this simple soul will the more clearly appear. Requiem aeterman dona ei, Domine, et lux perpetua luceat ei. Requisescat in pace. "Grant him rest eternal, O Lord, and may light perpetual shine upon him. May he rest in peace."

The Rev. J. Chauncey Linsley, rector who was elected Suffragan Bishop of Connecticut at the last meeting of the diocesan convention, has signified to the Standing Committee of the diocese his declination of the election.

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Editorial

THE CLERGY AND SOCIAL CLASS.

We would be the last of the last to wish even to seem to be out of sympathy with the general import of much that is being said lately with regard to the "support" of the clergy and their ability or inability "to live" upon what they receive. "Thou shalt not muzzle the ox that treadeth out the corn."

We are, of course, familiar with the cry that the laity do not supply the clergy with money as they should; very true. We also hear occasionally the commercial charge that a man generally gets about what he earns, and that if some of the clergy are not getting enough "corn" that is because the one who is doing the treading is best described metaphorically not as an "ox," but as another four-footed creature who bears his length not in his horns, but in his ears. And there may be even something in that—sometimes.

But there is another side to the question, one of which, strangely enough, we never read in Church papers; and that is not the burden of apostolic poverty nor of self sacrifice. It is the burden of social class which the average highly respectable layman puts upon the Rector of his parish. In more ways than one this word "his" is supposed to refer to the layman and not to the Rector. He pays him as his baker and expects him to live and appear as his banker.

Now far be it from us to detract from "the position" of the clergy. Their office ought to be held in godly fear by the greatest and by the least, by the millionaire as by the pauper—in short, by Dives as by Lazarus. We are fairly accustomed to the fact that the Rector, because he is a priest, can call when he will, where he will, on whom he will; and that he is not bound by the rules of "Society" to recognize the cliques and quarrels that obtain among his parishoners. At least among Christian people the priest's independance of certain social customs is still pretty generally conceded.

But lay vanity, and servile subjection to canons of fashion, "social condition" and "position"—or, in short, to a certain *class consciousness*, refuses to recognize the position, office, and character of the priest if he wishes, or is compelled to rely upon these things to dignify a sacrificial life which is not clothed by "Hart, Schaffner and Marx" or "The House of Kuppenheimer." In other words, if the Rector, relying on his office, dresses and lives as do other people of the same income; if he lowers himself to sweeping his own sidewalk, or helping with the family wash as do other men—laymen—with the same salary; if his wife does her own work and tends to her own children and gives a little time to other people's children instead of "doing society" and being a Curate—then there are always people who will disapprove, who will feel disgraced because the Rector is not always dressed up, who will gossip about his wife, and do plenty of other things which *force* the man into a social class whose demands of "style" demolish his income and whose purely secular calls upon his time destroy his mental and devotional life.

The laity ask too much for the price, yes—too much of some things and too little of others. They ought to remember that the words of S. James about the well dressed man in the congregation apply also in the Rectory. Perhaps the clergy fall too readily before the standards of the world; but it is not easy to "be all things to all men" in these days. Let laity and all remember that "the disciple is not above his master," who was poor, and that "it is enough for the servant that he be as his Lord." This applies to clergy as well as to laity. There is plenty of foundation in the New Testament for a very intense and noble priest-consciousness—far more, indeed, than many clergy seem to have; but there is in the New Testament absolutely no foundation for a clerical "society" class-consciousness marked outwardly by silk hats and bills at the grocery. Who is responsible for it and on what foundation does it rest?

PAGANISM AND MODERN FICTION.

At grave risk of being called stupidly unoriginal we make bold to copy this editorial from the Literary Digest, where it also appears second hand. But the opinions so well bear out some of our own recently expressed, and so strike the nail on the head that we quote:—

Paganism, "forever trying to force back Christianity and claim the world," has practically seized upon the modern novel and forced it into alliance with its purposes. Such is the indictment of *The Christian Work and Evangelist* (New York), which discerns a tendency in modern fiction "to ignore all the old landmarks of morality, to brush the accepted ethics of two thousand years' evolution aside with a sneer, and to set up an unabashed individualism in place of the welfare of society." "One would not know that there was such a thing as Christianity in existence from reading these novels," observes this paper, going on to give an analysis of what, from this standpoint, is regarded as the chief offense of the modern novel.
Thus:

"We are being flooded with a lot of fiction that attacks everything the world has called morality, and holds up a frantic individualism as the only dominant life-principle worth considering. Marriage is a conventionalty of old-fashioned people, and must not stand in the way of 'love.' If a man suddenly conceives a terrific passion for a woman, neither marriage, nor the welfare of the community, nor the great foundation of moral law which keeps society from becoming a chaos, should stand in the way of this great love. It is a law unto itself. The individual must live his life, follow his nature, break down everything that stands between himself and his one seeming high happiness. The favorite gospel of these novelists is 'the rights of the soul.' Under this gospel divorce, adultery, any crimes against the social order are all glossed over, and even held up as the true way of life. And men and women who are guilty of the most heinous crimes are excused on the basis of fate and destiny or entanglements which they are powerless to break. Or the man and woman who violate their vows are so glossed over with other fair qualities or so surrounded with a sentimental halo of martyrdom that the reader's sympathies are won for the sinners.

"In three modern novels out of five of those one buys at the newsstands or on the train the reader wonders (or would if the average reader of these books had any moral perception) if the writers of these books have any sense of right or wrong left. Or do many of them go just as far

as they dare in ignoring all moral restraints simply to write a shocking book that may sell to the great host of the morally perverted? But several of the writers who have literary standing are as culpable in these regards as those who write the rubbish to be hawked in trains. They do not take one into sewers nor are their pages quite as odorous as is garbage, but in their perfumed pages the same danger lurks. All moral vigor is absent. There is nothing but sensuousness as atmosphere, and there is absolute relaxation of will to passion, and law is unknown, and the rights of others unheeded—ignored."

Let Christian readers employ a judicious boycott!

A DIOCESAN LETTER.

A letter from the Board of Missions of the Diocese of California appears elsewhere in this issue. Its localisms may not personally appeal to members of the Eighth Department not residing in the local Diocese, but there is a message in the letter for all those in authority as well as for those whose "it is not to ask (faithlessly) the reason why" but to give. The letter shows how well organized is the Mission work of the Diocese of California, and this may point a moral or adorn a tale for others somewhere—perhaps. It is also clear that in general at least the money is well spent. But there is a message in the epistle more striking than the appeal for the right uses of Mammon, and that is for the right response of souls to their vocation to religious work. The California Diocesan Missionary work is evidently done by a staff of about fifty persons. One does not need to know much to know that many more could be used—especially lay helpers not needing financial help. Nor is one easily persuaded but that there are many who have had some call to offer themselves. Perhaps it was to help in the Sunday School in your own little country town—perhaps it was to help in, or otherwise strengthen, those dreary services held in the Masonic Hall, or the country school house; perhaps you could raise money, arouse interest, form a guild or a young people's social club; perhaps it was some other service God gave you opportunity and calling to do and you have not heeded the vocation. Read the letter; look at your own little, or large, town; isn't there a practical Christian work for you to do there?

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Pacific Pulpit

MATT. 6-9: "OUR FATHER."*

By the Rev. Baker P. Lee.

A few days ago while walking on the beach with my comrade, I was asked what I would preach about today, and I replied that I did not then know but she answered with a smile, "No matter what your subject may be there can be but one theme for the true evangelist and that is the love of God and service to our fellowman," and this is true, for while a minister should be thoroughly in touch with the great political and sociological questions of the day and every church should be a practical plant for the lessening of human ills and a storage battery for vitalizing power, yet the fundamental call of the minister and the *raison detre* of the Church, is to preach the Gospel of Jesus, administer the sacraments of grace and lift men up to the great meaning of life in the divinity of our high calling as sons of God. The Church represents the earthly abode of our Father and King and as such it cannot be too highly honored, revered and loved. There is no sacrifice too great, no service too high, no beauty or wealth too great to lavish upon the glory of this home of the Soul, this Holy of Holies where day after day and year after year on bended knees with reverent lips and holy hearts we say "Our Father." Two simple little words, so small that a child may understand and yet so mighty that even the planetary hosts pause and join the Cherabim and Seraphim and the army of the Redeemed as they bow before the white throne and say "Our Father." Here is the true democracy, the ideal upon which the republic is founded; it is the crystallized epitome of the Magna Charta, the Constitution and the sermon on the Mount. Here is the slogan of crusaders, the Reformation and the War Cry in the bloodless battles for righteousness which the world is waging today, equal rights before God and man. It will settle all issues between capital and labor, for in these two words is the life germ of real brotherhood, the basis of all righteousness and the panacea for human ills. I used to think what a short prayer this was, but now I have learned it is as limitless as eternity, a lyric of loveliness, and as I stand upon the shining sands of the opening words, I gaze out upon the infinite sea of its profound philosophy, its practical usefulness, and marvel at the wasted energy caused by our lack of insight into its meaning. These two simple words, so ordinary that we render them commonplace, and our familiarity with them, if it does not breed contempt, at least engenders indifference. There is no phrase more familiar in our lives, from that early time when we knelt at mother's knee and in childish accents whispered "Our Father," to its repetition a few moments ago in the service, from every church and meeting house belting the globe, wherever the sun shines, from 500 millions of hearts and lips the phrase has been uttered today. What then does it mean? Is it a mere formula, a set phrase, an embalmed word-mummy? No! or else it would long ago have been dropped from the lexicons of thought, the formal service of men and buried under the debris of the obsolete and the ashes of the useless. It is not only emblazoned on the judgment throne of God, written in letters of blood on Calvary's cross and glowing in the language of love from every altar on earth, but it should be engraved on the door of every office, in every bank and store, and over the portals of our legislation halls. There is no phrase that is more frequently used by the lips or less understood and practiced by the heart and life.

Lincoln's brief speech at Gettysburg is a literary gem of poissant patriotism, loyal logic and profound philosophy, and it will shine forever in the crown jewels of human eloquence, yet place it alongside of the Lord's Prayer, phrase for phrase, thought for thought, word for word, and you see at once the utter futility of comparing Jesus with other men. That splendid phrase of Lincoln's used by Webster in 1830, "The Government of the people, by the people and for the people" may be traced back for centuries to the Wycliffe Bible of 1384, the introduction of which says "This bible is for the government of the people, by the people and for the people," and yet the history of literature proves that a thought is first his who sets it to music, but you will find the same idea in more striking phrase in the open-words of the Lord's Prayer.

On one occasion, when the great actor, Edwin Booth, was dining with a party of friends, in the City of Balto, after dinner, when seated in the smoking room, his host turned to Booth and said, "Now Booth we know it is foreign to your custom but would you favor us with a brief reading?" "Yes," smilingly replied the actor, "and what shall it be?" His host answered "The Lord's Prayer." At once the smile left the actor's face and in its place came a look of devotion; he thought for a moment, then slowly arising, he strode to the center of the room, with hands and eyes uplifted and face aglow with emotion, slowly that Cathedral-bell voice began, "Our Father who art in Heaven." At the first word the entire company were lifted to their feet and before the prayer was ended every man was on his knee with tears in their eyes. At its close there was a hushed and holy silence. At last the host said, "Mr. Booth, I have been repeating that prayer for twenty years and never knew what it meant before," "Ah," said the actor, "I have studied it for thirty years and am only yet upon the borderland of its glory."

Would to God I had the power today to open your hearts and minds to the beauty and splendor of this priceless legacy made possible by Jesus Christ.

On last Tuesday afternoon I was standing on a bluff looking out to sea, with a strong wind blowing the salt spray about me, when suddenly, looking up the coast, fifteen miles away, I saw a tongue of flame leap into the air from the pier of Ocean Park; driven by the wind, the flames swept on. Had the wind continued, there is no reasonable doubt but that the whole of Ocean Park and Venice would have been destroyed, but suddenly the storm ceased, followed by a calm, that enabled the brave firemen to corral, control and subdue the flames. At the height of its intensity a godly Priest rang the bell of his church and called the people to prayer and even as they prayed to "Our Father" the wind died away, and the city was made safe. Is not God a practical business asset for daily life, to whom do you cry when trial and sorrow, despair and death come upon you? When the Titanic founders, or San Francisco burns, or you,

*Preached in Christ Church, Los Angeles, on September 8th, at 11 a. m.

with weeping loved ones around your bed feel life slipping away, to whom do you call? What then is wealth or fame or power as you throw yourself into the everlasting arms and looking up into the face of Infinite Love whisper "Our Father."

On the day before yesterday while attending a banquet of his Army Post, Gen. McArthur was speaking to his old friends, when suddenly he stopped, a blood vessel had burst in his brain and he slipped to the floor semi-conscious, and as these one hundred old veterans gathered around him with tear-dimmed eyes, they lifted their voices with one accord in the grand old prayer "Our Father" as the soul of their comrade passed upon the wings of the morning.

When a distinguished army officer crawled from the icy waters of the North Atlantic on to a life raft from the sunken Titanic, he found thirty others standing in water up to their knees, with hands on each other's shoulders, and fearing to move lest the raft be upset. For long hours through the night they drifted, expecting death, yet hoping for the dawn and the coming of the Carpathia, and during those dreadful hours, says the officer, the only memory is that of a clear voice leading and all others gladly joining in a score of times that old yet new and personal cry "Our Father who art in heaven" and this paternal relationship includes the fraternal. Father means brother.

We mean by this, not a blind force, an inviolable law, but a living person, for prayer is not so much a sound from the lips as an act of the heart. It is not horizontal but vertical. When we can truly and intelligently call God "Our Father" then a new meaning is given to each hour of our daily life, a new vigor to our prayers, a new glory to our trials and the heavenly home. This is the most beautiful of all metaphors and the same figure used in the matchless story of the prodigal. God is omnipresent, and yet God is localized. God is everywhere and yet He is particularly in His Holy Temple. Worship God in Nature only and He becomes as intangible as a cloud or mirage, but worship Him in His Temple and your whole being is drawn to the focus of the altar and under the shadow of the cross we repeat the solemn words of divine privilege, "Our Father." Our Leader is unseen, but real. We possess but one dreadnought, the Bible; our Army is the Church; our repeating rifles are in the pulpit; and our one standard is the cross.

This prayer is not so much a sound from the lips as an act from the heart. Hastening from Manila on a fast ocean steamer bound for Washington City, is a young army surgeon who is counting the hours when he is to meet his beloved and lead her from the altar as his wife. But alas! he will not see her in the flesh again, for on the day he left Manila, his fiancee gave up her life in saving another girl from drowning, and now her bridal robe is her shroud. Sad and sorrowful as is the scene, yet her spirit, conveyed by angel messengers, has swept upwards to the arms of Him who said: "Greater love hath no man than this, that a man give up his life for his friend."

Now, we are more than friends, we are children of a living family in the "Home, sweet home" of our Father, God in the earthly residence of our Mother the Church.

"Thy will be done" and the soul sweeps into the highest glory, "forgive us our sins," this reaches down into the abyss of selfishness and despair, yet between these two comes "our daily bread," 'a' prayer and business between the depth of our fall and the glory of our call;" this means that honest business here means heaven's business hereafter. Our Father means our brother and this means sympathy and help for others. "The King is dead, long live the King" is the cry of all earthly kingdoms but the real Kingdom, the real power, the real glory belongs only to the triune God and forever. When we look through the Westminster of history at the splendid Kingdoms of Babylonia, Assyria, Egypt, Greece and Rome, at England, Germany, France, China, Japan and America, we think of matter and power, yet the Kingdom of Jesus Christ is the most powerful and practical of all and today reigns supreme on the earth, and it depends upon each of us whether or not we will help God, co-operate with Him in the establishment of his Kingdom now and here.

How absorbed and interested men become in the discussion of politics. How we gather in crowds to listen to a man tell us the news about temporal affairs; it is considered legitimate to grow excited and sacrifice our wealth, home and children upon the altar of city or nation against an invading foe, but when a preacher becomes on fire with God's message of our eternal Kingdom he is called a fanatic, or when we are asked to make a sacrifice for the advancement of the Kingdom to protect our hearts and homes from a powerful foe, we give sparingly and greedingly and this is because we are not really in earnest or else God's Kingdom would have been established long before this. "Thy will be done," this is absolute obedience. Often we are piously hypocritical when we know that it is not God's will but the result of our own actions, the will of God is perfectly kept in heaven because it is done in His unclouded presence but here on earth we fail because we are not conscious of His presence.

The cash register records your purchase; the adding machine makes no mistakes; the speedometer registers how fast you travel and the number of miles, so our daily lives are recorded by God in the automatic judgement seat of man, in the boat of memory, and not one in all the world is wealthy enough or good enough to repay the debt—it must be paid in the coin of the realm and that golden nugget was furnished from the mine of God's heart in the person of Jesus, and our sins are blotted forever. As we place our old mortgage in the flames and it is gone, we know not where, but it no longer exists and we are free, so in the flame of sacrifice on Calvary's altar our sins are wiped out and the mortgage of personal liability is paid.

No man can honestly say this prayer while he is doing things that he would be ashamed for his wife, child or mother to know. Our passions are like dynamite—splendid servants but terrible masters. They were brave men who carried 300 pounds of dynamite to Ocean Park to stem the tide of flames, but when this power is used to destroy lives and property, it is satannic.

"You made a mistake this morning in cashing my draft", said a paymaster in the army during the Spanish War, to the cashier of a bank in Lexington, Ky. "No sir," said the cashier, "I never make a mistake." He had over-paid by a thousand dollars, and spent a sleepless night. The next morning, the paymaster carried the surplus to the President of the Bank, who scathingly denounced the cashier. People who never make mistakes, never make anything, and people who are never tempted to do wrong are either human jelly fish or lifeless Undines. Our passions and appetites are God given servants to be controlled by the spirit of the God-given-Christ within us.

Rolling through the land is a message from a longing mother to a wandering son. Chalked on the trucks of through freight cars are the words, "Baily,come home to Mother." and though the letters have traveled far, no inspector has erased them, and the cars will bear the message until the chalk is worn off or Baily comes home.

So the great Father-Mother heart of God is calling out to you and to me, "My child come home." Oh! men and women, come on right now. Let us go home to our old mother, the Church, and under the aegis of the cross find new life and joy in our birthright of Kings, as we say, Our Father who art in heaven.

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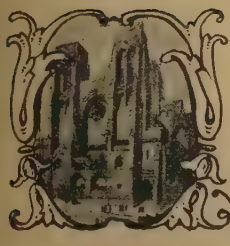

The Diocese of California

The contract has been let for a spacious new guild hall for St. Luke's Church, Los Gatos.

The Rev. H. H. Powell, D.D., is recovering from an attack of typhoid fever at St. Luke's Hospital.

At the session of the San Francisco Archaeological Institute held at the St. Francis Hotel on September 19th, Bishop Nichols was elected president.

The Diocese was enabled to forward to the Board of Missions $7,300.90 as part of its apportionment for the year. The apportionment was $10,600, and so we have fallen rather short of our goal.

It will come as welcome news to those who eagerly await the completion of the Crypt of the Pro-Cathedral to know that 75 per cent of the excavating has been completed.

The Rev. William M. Reilly, rector emeritus of St. Paul's Church, San Francisco, and his wife have recently been confined to their home through illness. The sympathy of the diocese goes out to them.

The Bishop asks that the special prayer set apart in the Prayer Book for meetings of Convention be used by the congregations in connection with the forthcoming council of the Eighth Missionary department in Los Angeles.

The introduction of the "duplex envelope" system at St. Matthew's Church, Berkeley, has produced results in eight months exceeding the most sanguine expectations. The excess in revenue over the corresponding period last year amounts to $151.50.

Nearly 100 members of the congregation attended the dinner given by the Ladies' Guild of the Good Samaritan Mission on September 18th. Bishop Nichols, Archdeacon Emery, and several others made short addresses, and a most excellent meal was served.

Gifts of clothing are earnestly asked for by the Clothing Bureau of the Good Samaritan Mission. The winter is coming on, and the vicar does not want to have to turn any deserving person away. This is good work. Call up Mission 7236 and a wagon will call at your convenience.

The Rev. Dr. John Peters, rector of St. Michael's Church, New York, who was a member of the University of Pennsylvania expedition to Babylonia in 1888-1895, lectured before the San Francisco Archaeological Institute on September 19th, on "Some results of work with a spade in Palestine." Dr. Peters is an old friend of the Bishop's in his Pennsylvania days.

The Rev. S. H. Littell and a party of missionaries en route for the Orient, spent several days in San Francisco, leaving here August 31st. Besides Mr. Littell there were: Miss Evelyn A. Taber of Chicago, and Miss Ada Whitehouse of Pittsburg, who are going to Hankow; Miss Maria Tucker of Kyoto, Rev. F. M. Lund and family, and Rev. and Mrs. Edward K. Thurlow, for the district of Wuhu; and Jane Fulton and Margaret Cook, who are going to Hiroshima.

"After 25 years of apathy St. Peter's has come to life and hopes to achieve great things," writes the Rev. David M. Crabtree, rector of St. Peter's Church, Redwood City. On September 16th a meeting for organization was held and the following vestrymen were elected: James Crowe, J. E. Harris, E. R. Heis, Porter Robinson, J. W. Goodwin, John A. Britton, J. B. Schroeder and G. C. Halburton. The Board of Supervisors placed a bell in the church tower during the month.

The building of the Cathedral Mission of the Good Samaritan took fire from spontaneous combustion during the warm spell on September 11th at 3 o'clock in the morning. The blaze originated among some painter's traps in a room in the apartment of Sister Alice, which was being renovated. The vicar, the Rev. J. P. Turner, was away on his vacation at the time, and that serious damage did not result was due to the timely discovery of the flames by a newsboy, who summoned the fire department. The loss was about $150.00.

The Protestant Episcopal Old Ladies' Home held a reception September 14th. Those who assisted in receiving and who helped to make the affair a success were: Mrs. R. B. Sanchez, president; Mrs. John Landers, vice-president; Mrs. J. W. Hamm, treasurer; Mrs. Smith, secretary; Mrs. Chauncey Boardman, corresponding secretary; Mrs. N. L. Nokes, Mrs. Warren Clark, Miss L. M. Mailliard, Mrs. Alfred Clark, Mrs. Wilson, Mrs. J. G. Clark, Mrs. Haight and Mrs. J. W. Gresham.

On Sunday, Sept. 15th, the Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, blessed the furniture just installed in the church, consisting of choir and clergy stalls, bishop's chair, and pews for the church and chapel. The whole seating scheme is in dark oak of Gothic design, and is among the handsomest in the diocese. It is the gift of an anonymous donor, and was made by the Fond du Lac Church Furniture Company. The new church at Ross is now completely equipped, and, with the rectory, is free from debt. The two buildings have been built within the past two years.

The regular offering for St. Luke's Hospital will be taken up on Sunday, October 20th. By action of the Board of Directors, all these offerings will hereafter be applied to the endowment of a bed in the new hospital to be known as the Bishop's Bed, for the use of sick clergy of the Diocese, and by this means our Church people will be enabled to show their appreciation of the magnificent gift to the Diocese of these new buildings through the generosity of Mrs. Louis F. Monteagle, Mrs. Whitelaw Reid and Mr. Ogden Mills.

CHURCH DIVINITY SCHOOL NOTES.

The Rev. Dr. Peters, rector of St. Michael's Church, New York, and noted Babylonian explorer, recently addressed the students.

The convalescence of the Rev. Dr. Powell has caused much deep thanksgiving.

Archdeacon Emery is to deliver a series of lectures to the students on "Church Finances," under the following heads:

1. As related to the money matters of Candidates for Holy Orders.
2. Of the Deacon.
3. Of the Parish Rector.
4. Of the Parish.
5. Of Trust Funds in General.
6. Of the financial relations of the Parish to the Diocese.
7. Of the Diocese to the General Church.

ST. FRANCIS OF ASSISI.

October 4.

Not coal but yellow gold seems sunshine stored,
And petrified in luring crystalled vein,
As ages geologic rise and wane
Earth's alchemies in mother lode makes hoard.
Then grinding glacier and torrent poured,
The outcrop pulverize to dust like grain,
From jagged peak to canyon and to plain,
For man and mint in precious gravel lowered.
In "Canticle to Sun" the Saint adored,
With *Benedicite* in holy strain,
Absorbed his Master's sun-gold light again,
Assisi's Francis to the world restored,
Through his blest poverty and stigma pain,
Eroded "claims" of gold, life lowly lain.

W. F. N.

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REV. THOMAS PARKER BOYD,
THE SCHROTH BUILDING, SAN FRANCISCO

LETTER FROM THE DIOCESAN BOARD OF MISSIONS.

The setting apart of the District of San Joaquin resulted in changed conditions that led the Board to rearrange the work depending upon the Diocesan Church Extension Fund for its support. This work is now divided into three heads, as follows:

1st. The general work outside the city of San Francisco. Regular services are maintained at thirty-five different points that report 870 communicants and are ministered to by fourteen priests and eight lay readers at a cost of $1100 a month, toward which the missions contribute about $680.00.

2nd. The Cathedral Staff for work in San Francisco. This includes four missions that may in time become parishes. In two genuine settlement work is carried on, with clubs for men and boys, women and girls, dispensary, reading rooms, etc. There is also the separate and special work of caring for the inmates of the Relief Home and the City and County Hospital,—seven points in all.

The settlement work reaches a class of our City population that needs help other than the spiritual help offered by the Church, the clubs keep the young people out of the streets, the young men out of the saloons, the clothing bureaus aid mothers to provide clothing at a reasonable rate, in the sewing schools girls are taught to become good seamstresses and all along the line there is a steady effort to make of those who come within the influence of these organizations better men and women, better citizens and in time better Christians. These afford an opportunity to train Divinity Students and other lay workers in Social Service.

Since January 1st of this year the priest visiting the City and County Hospital and the Relief Home has held 758 personal interviews with inmates, has held 32 public services, baptized 13, administered the Holy Communion 78 times and has buried 121 who excepting for him would have been buried by the City without prayer of any kind.

This work of the Cathedral Staff is carried on by five priests, one deaconess, two sisters, two trained nurses and four others receiving stipends at a total cost of $485.00 a month, against average receipts from pledges, subscriptions, donations, etc., of $380, showing that the City is responding to the needs of its work.

3rd Oriental Work. Since the fire the Church has acquired land and buildings valued at over $25,000 with a present indebtedness of only $1,600. These are the Japanese Mission and True Sunshine Mission for Chinese, with a branch of the latter in Oakland. A Japanese priest and lay readers with Mrs. Jeffries, an experienced teacher, look after the Japanese work. Deaconess Drant, the Rev. Daniel Ng Fing, a lay reader and two paid teachers, look after the Chinese work. The cost is $180 a month, toward which the average pledges and paid subscriptions amount to nearly $125.

To summarize the foregoing, your Board is now ministering to forty-five different points where there are at least 1150 communicants or nearly one-eighth of all in the Diocese. Carrying on the work there are twenty priests, one deacon, two deaconesses, two sisters, two trained nurses and seven paid helpers, the total cost per month, leaving out central expenses is $1,735 toward which is received $1,185, leaving $550 a month needed from the Church Extension fund.

Men and brethren, here is the gist of our appeal, on Sept. 1st the overdraft on the treasury of this fund was $1,545
The amount actually needed between that date and the close of the fiscal year Dec. 31 is..... 2,700

a total of $4,245

This is the smallest possible amount needed for the present penurious scale of expenses.

It is only by the gifts of our Church people that this sum can be raised, the Board can only lay before the Church the work that it is doing and asks:

Will the Church stand behind the Board and supply the money that is needed or

Will the Church compel the Board to give up some of this work or reduce the pitiful stipend now paid

Which shall it be?

JOHN A. EMERY,
W. R. H. HODGKIN,
D. CHARLES GARDNER,
W. A. M. VAN BOKKELEN.

San Francisco, August 29th, 1912.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-Preisdent, Mrs. J. O. Lincoln, Church Divinity School, California and Taylor Sts., San Francisco.

Secretary, Mrs. A. M. Lawver.

Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland.

Recording Secretary, Miss Kate W. Stoney, 3294 Jackson St., San Francisco.

Treasurer, Mrs. Lloyd M. Robbins, 2203 Sacramento St., San Francisco.

Treasurer United Offering, Miss Lena Gibbs, 3565 Washington St., San Francisco.

Secretary of Junior Auxiliary, Miss Rachel R. Best, 30 Rivoli St., San Francisco.

Secretary of Babies' Branch, Mrs. W. F. Nichols, 2515 Webster St., San Francisco.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere

Correspondent of Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

During the temporary absence of Mrs. Lawver, Miss M. A. Hawley will act in her stead, and may be found at Diocesan House, Tuesdays from two o'clock to four.

Mrs. Lawver's address is 5222 Washington Ave., Chicago, Ill.

The annual United Offering Service will be held at Grace Pro-Cathedral, Monday, October 7, at 10:30 and will be followed by the regular Diocesan monthly meeting. All branches of the Auxiliary are urged to send representatives to the service, and to present the money gathred during the year for the United Offering.

The sermon will be preached by the Rev. R. Marshall Harrison.

Minutes of Auxiliary Meeting, Sept. 2nd, 1912.

The September meeting was held in St. Paul's Sunday School on Monday, September 2nd, Mrs. Lincoln presiding. The opening prayers were said by Mr. Verleger. Roll call showed 14 branches and was followed by the minutes and treasurer's report.

Mrs. Holmes spoke on Mission Study, the subject for the year being Japan with new literature, maps, etc., now in preparation. California was asked to try the method of having an Educational Leader in each parish who would receive direct from the Church Mission House all free literature issued during the year, and the suggestion was made that the Interparochial Class be held from the middle of October to the middle of November instead of in Lent when the parishes were having their own classes.

Mrs. Lawver read letters from Mrs. Sabine and Mr. Chapman of Anvik, speaking in the highest terms of the contents of the boxes received from California "such boxes were never seen before" and that they had made a transformation in their house.

Mrs. Lawver stated that it had been learned from Congressman Kahn that Bishop Rowe's hoped-for bill for the relief of the Alaska Indians did not pass Congress, and told of the action taken by this branch to bring the matter to the notice of our Congressmen, in accordance with Bishop Rowe's request. Mrs. Nichols told of the missionaries recently passing through to the Orient and how she had had them meet the clergy and diocesan officers at her house. Mrs. Robbins also reported having called. The new annual reports being out Mrs. Lawver called attention to the "Counsels to Parochial Officers" on the first page and recommended that each one paste it in her Auxiliary book for reference. On the subject of the apportionment, Mrs. Campbell reported that the efforts of the Sausalito Branch resulted in nearly all the Marin County parishes paying in full. Major Swift, Chaplain of the 14th Cavalry was then introduced and gave reminiscences of his work among the Sioux Indians in the early days of the missions.

The offering was taken for Indians in California for whom Deaconess Dorsey is trying to get clothing.

Closing prayer by Dean Gresham.

Quarterly Meeting of Alameda County Branches.

September 12, 1912.

It was a great pleasure to the Alameda County branches to see the new home of All Saints' Mission, Elmhurst, in which we have been so much interested. Despite the distance and warm weather, nine branches were represented. The address was given by Major Swift, Chaplain of the Fourteenth Cavalry, who began his ministry among the Sioux Indians when half of them were actively hostile to the whites. Major Swift told of many of his experiences, proving that the Indians showed fidelity, courage and self-sacrifice as well as cruelty. The rector of the Church of the Advent spoke of the work for Indians in Tuolumne County, and asked our interest in their Christmas. The offering ($6.75) was given to All Saints. The meeting adjourned to the residence of Mrs. Barker where coffee was served.

The Martha's Exchange.

I often wonder if the work of the Guilds is properly rated in our Church work, or if they are taken for granted without a thought. Very often their assistance preserves the life of a mission. If they are so important, why not give more thought to them? Can their work be made easier, brighter or more profitable? We believe we have found the method, Mutual Exchange.

The novelties so freely displayed in city shops and art rooms reach the country places slowly or not at all. Our Exchange means receiving new ideas, recognizing their worth and passing them on to others.

At the last session of the House of Churchwomen this plan was brought up, and we have given it a trial which proves its value. The Exchange must reach an apt worker in each Guild, able to appreciate ideas and suggestions. Through her reports the Guild sends for samples or patterns. Directly, half the members will say, "I want one!" (That seems to be our motto.) And the Guild is busy with orders.

As a rule, articles worth from twenty-five cents to a dollar and a half sell most readily. We are constantly looking for them, and are glad to pass them on to our Sister Guilds. We have kept a record of the patterns received, and these are some that have been used to advantage:

Four good apron patterns, four caps, unique tapes, book marks, dainty crocheted jabots.

I wish I had the name of a good live directress in each of our country Guilds. I guarantee the treasuries would soon show the results. Many Guilds have not yet heard of the Martha's Exchange. Any Guild wishing to join can do so by sending twenty-five cents to cover postage to Mrs. John A. Bunting, Centerville, California.

The Guild of St. James' Mission, Centerville, which has found this exchange of such value, would be further helped by orders for rose beads, lavender and rose pillows, and all sorts of preserves and pickles.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Harry Sherman Longley, Suffragan Bishop-elect of the Diocese of Iowa, as follows:

Place: St. Mark's Church, Evanston, Illinois.

Time: Wednesday, October 23, 1912.

Consecrators: The Presiding Bishop, the Bishop of Iowa, the Bishop of Chicago.

Presentors: The Bishop of Erie, the Suffragan Bishop of Chicago.

Preacher: The Bishop of Central New York.

Attending Presbyters: Rev. Albert L. Longley, Rev. A. Randolph B. Hegeman.

Master of Ceremonies: Rev. Charles H. Young.

Correspondence

SAVE THE SUNDAY SCHOOL CHILDREN FOR THE CHURCH

To the Editor of The Pacific Churchman:

Dear Sir:—As The Pacific Churchman circulates more or less through the Eighth Department, and as the Eighth Missionary Department will shortly confer upon matters touching the welfare of Church and Sunday School, I would appreciate space at this time to suggest a way by which, it seems to me, the Church School may more surely and directly contribute its strength to the Church.

One of the weak points in our Church School system is, that in spite of its churchly teaching, and in spite of the fact that it is a church organization, the Sunday School does not as it should, make church men and women. Of the thousands of boys and girls who go by the church on Sunday with a hop, skip and jump, cheerfully convinced that their religious duties for the day are over, a large number will never become church goers. And this in spite of the fact that many of them will be presented to the Bishop for confirmation. I believe that the confirmation class, instead of being organized a few months before the Bishop's visitation, ought to be a regular class in Sunday School, the graduating class by which the child leaves Sunday School and enters upon its church duties. Sunday School after all is only a wise provision by which the obligations of the sponsors may be discharged. If emphasis were placed on the fact that Sunday School prepares for confirmation and that confirmation is the completion of Baptism and ushers into full fellowship with the church, and if the members of the confirmation class were formally, in confirmation, presented to the congregation as fellow worshippers, and were also formally by confirmation dismissed from the Sunday School, the duties of the newly confirmed child would be clearer and results would be better. Of course boys and girls in confirmation class are always instructed that they must regularly attend the services of the church, but the friendships and the associations formed in Sunday School draw them to the Church School and with few exceptions these do not enter church when school is over.

Confirmation is the religious ceremony by which the Church formally recognizes that the Baptismal vow has been completed. If the child is too young to leave school it is too young to be confirmed. A large part of the value of confirmation consists in its being a season when impressions can be deeply laid. It is a season of spiritual excitement, and the old routine can be easily broken up. It is the psychological moment for the formation of new habits and at such a time the Church should concentrate upon the new habit of church going in the child. Strong impressions are followed by a season of corresponding listlessness and no boy or girl is so hard for the Church to win as the one who has left Sunday School and has not in confirmation formed the habit of church going. Too often the confirmation class is left without any definite answer to the question, "What are we to do now." Insensibly they feel that all is over, and unless great care is taken in opening up to them new duties, all is over indeed.

Eventually boys and girls must leave the Sunday School. The point I want to stress is that in confirmation they may leave in a regular manner and formally. The Church can better receive them then than afterwards, because she comes with a definite answer to the question, "What have you for us now?" She can also then receive them in a formal way with all the beauty and impressiveness of the Rite of Confirmation. Let the Sunday School say good-bye to the confirmed child in order that there may be no doubt that the Church has received it.

W. T. Rennison.

August 23rd, 1912.

The Editor of The Pacific Churchman:

Dear Sir:—Under the heading of the Diocese of Oregon I find a paragraph stating that the Seamen's Mission at Portland has been closed for lack of funds. The paragraph reads as though this were the Church Mission; unfortunately, owing to the lack of British shipping and of support from the Church there, the Church Mission was closed three years ago.

Mr. Roper, mentioned as chaplain is not a priest, but an agent of the American Seamen's Friendly Society of New York, which is entirely undenominational. Accepting your news as absolutely correct it would seem to be a splendid opportunity,

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GENERAL BANKING BUSINESS TRANSACTED. NEW ACCOUNTS INVITED

SAFE DEPOSIT VAULTS

now that the ground is clear, for the Church to take up her own work amongst sailors and add Portland to the list of stations on this coast under the Seamen's Church Institute of America, the established points of which being Seattle, Tacoma, San Francisco and a good prospect of Los Angeles in the near future.

Yours truly,
EDGAR EALAND, Chaplain.

The Church and Social Service

The Death of Miss Octavia Hill.

Miss Octavia Hill who has recently died was one of the pioneers in the work of housing reform. Her methods might well be copied by others. Her home at Marylebone was near enough to the great congested London district to enable her to know the evils of overcrowding. At first she had the opposition of the landlords, but later many of them put their property in her hands to administer. Before her death she and her helpers had under their care 6,000 dwellings. Miss Hill was also active in securing playgrounds and open spaces in the heart of London. Largely due to her efforts $1,500,000 was raised for the preservation of Hempstead Heath.

The Church and Housing.

A statement in the September 7 number of the "Churchman" ought to bring joy to those who like the see the Church doing her duty. Trinity Parish, New York, has been the target for many unwarranted assaults; recently because of the Rosenthal murder another slur has been cast at Trinity. Dr. Manning in a letter to the New York Times writes that "The fact is that Trinity Parish employs an expert, skilled in housing questions, who gives her whole time to caring for matters pertaining to the social welfare of the tenants of the estate of the parish. No houses in the city are occupied by a more reputable and self-respecting body of people than those owned by Trinity, and such a statement as the one above quoted is a great injustice to them, and one that they keenly resent."

Not long ago Trinity published a pamphlet on the condition of her houses; this may be secured from the vestry office. In this connection we would surely all agree with the "Churchman" New York, when it insists that however much we may excuse individual churchmen for failing in their duties socially, there can be no possible excuse for the failure of parishes, and we may add dioceses, "A parish ought not to own a single share of stock in a railroad or other corporation that is not legally, morally and justly administered, and it is the duty of those in charge of the church funds to ascertain whether or not such corporation is a worthy one." "If every church vestry and every property-owning communicant were consistently vigilant in keeping property out of the hands of those whose occupancy is of doubtful legal intent, a tremendous check upon the housing of vice would be created." Almost every church organization owns either stock or bonds of some public service corporation. Yet how many of the ecclesiastical corporations considered the social character of their investments? Are they not all concerned simply with the financial character?

Along these lines of thought there came to the writer a letter only yesterday. "What practically can the Church, the Ministry, you and I and the Church, the individual parish or the Church as a whole do, to bring about for example—a living wage, right hours of labor, Sunday rest, a home, etc., except as we simply give voice to these necessities? Shall we, for instance, to come to the point, refuse to become rectors of parishes whose support comes from men who err along these social lines; shall we fire such men from vestries, etc., etc.? These questions occur to me, or shall we simply by a slow process of agitation, education, and personal contact and moral suasion, try to make them feel their responsibility and bring them to true Christian dealing? In a word can we do more than simply voice protests?" The Socialists have an answer, and whether we agree with their program or not we must have ours also.

Welcoming Strangers.

In New York City there is a clergyman who gives his time to watching over the pastorless, whether new-comers or long residents. The following will give some indication of his work.

The report for this year ending on September 30, will make an even better showing, as I have very recently organized the Bureau of Vocational Service and Employment for young men and boys. Assisted by a few business men, I weigh carefully the character, capacity and equipment of young men. If I see that they are evident misfits in the city, I urge them to go back to the country. It is to be hoped that the Fellowship will some day have a large and commodious building of its own, with an emergency office for strangers, open night and day; a Bureau of Vocational Service and Employment for young men and women; a free Bureau of Information and Advice; a Minister of Religious Service and Visitation; a reading and writing room where strangers in town for the day may rest for a while, or arrange to meet a friend; a conference room where talks on New York will be given, and a few sleeping rooms for strangers in special cases. Probably also, Sunday evening religious meetings in some hall will be inaugurated. When thus equipped for a large and beneficent service to strangers, of which this is simply an outline sketch, the Fellowship will occupy a field entirely its own, and will do a really great work of religious, moral and civic betterment.

Social Work and Education.

The story of the growth of All Saints' Hospital at McAlester, Oklahoma, is very interesting. When it was built in 1895 it was the only hospital in a population of 400,000. It has ministered to the men working in the mines and in the railroad construction crews. Only $2500 was spent on it in the beginning, but now there is room for over fifty beds.

The Seabury Divinity School has had some interesting changes made in its curriculum. There are to be courses of lectures on "Practical Sociology and Social Service," by Professor Hoben of the University of Chicago, and on "The Work and Problems of a City Parish," by the Rev. Dr. Irving P. Johnson, of Minneapolis. There has also been added a correspondence course for the benefit of clergymen who may desire to pursue special courses of study.

The Sailor.

There has been considerable agitation since the wreck of the Titanic. And fortunately some of it has dealt with the conditions affecting the sailors. Much of it may be carefully considered as it is not by any means all true. Some of the evils are irregular employment, bad fo'castles, payment at the end of the voyage or for Americans at the port the man choses, bad cooking, and a sort of bachelor life which tends to reckless expenditure. Sometimes it is true that there are brutal officers from whose brutality there is difficulty of redress. In general the men are of a lower class, very few Americans are found under the rank of petty officers. Conditions on this coast are somewhat better as most of the men belong to the Sailors' Union.

The fo'castles are said to have killed more men that ever did the "buckoo mate." "The medical officer of the Port of London submits a table showing the minimum air space allowed for cattle in cowsheds, and for individuals in military barracks, workrooms, lodging houses and seamen's quarters. Setting these side by side it is shown that cattle are best off in this respect and seamen worst. The reports of the Surgeon General of the U. S. Marine Hospital Service show continuously that seamen suffer in a startling manner from diseases, most of them springing from the inadequacy of pure air and healthful places in which to eat and sleep. The San Francisco Marine Hospital states that about seventy per cent of the patients are suffering directly or directly from venereal diseases. In the crowded quarters it is quite likely that one sailor would be a terrible cause of infection.

The new Seamen's Institute in New York as well as other institutes elsewhere show that the Church wants to do what she can to help the sailor. Yet it is not enough to merely bank the money of the few who come to the institute—and these institutes do save for the sailor a very large part of his earnings. The Church may well encourage the Sailors' Unions and help the men in their own fight for better conditions.

San Francisco's Dance Hall.

A new move for a public dance hall has begun to bear fruit in San Francisco. A dance was held under supervised auspices Sunday, September 15. It is to be noticed that at this dance there was no "ragging." Such disgusting forms of dancing have crept out of the dives too far into the realm of "decent society." There is no excuse for their existence, any organization that earnestly desires to stamp them out can do so by stopping the music.

W. R. H. HODGKIN.

Mr. Hugh E. Montgomery's determination to continue in his chosen life work, "the Ministry of the Gospel," when from a monetary standpoint more alluring and inviting prospects present themselves, is eloquent of his conception of what constitutes "the life worth while." The great principles of Honesty, Purity and Righteousness are consistent with the large and robust manhood and womanhood, which carries with it a tremendous fascination for young people. The fact that full blooded men select the Ministry as their life work, and seek to make the Gospel message personal and attractive, should change the erroneous conception of many minds who usually associate religion with weakness.

Religious Education.

RELIGIOUS EDUCATION IN THE DIOCESE OF CALIFORNIA.

The different organizations for religious education in the diocese, coming together after three months of cessation and rest, cannot but be glad at the many things that are stirring for consideration, and no small part of the fry lies in the fact that however varied, at times, their work appears on the surface, there occasionally comes, with a sharp turn at fresh beginnings, the fuller realization that all the work is one, because the goal and purpose are one.

The Diocesan Board of Missions, the Committee on Missions in the S. S., under the Board of Christian Education, and the S. S. Committee of the House of Churchwomen, are all intent just now upon the subject of Advent—whether from the point of view of its offerings from the S. S., or of its value as a season for teaching missions and the true spirit of giving, or as a period in which to prepare the children, by new insight into its hymns, and a deepened sense of prayer for that holy and joyful season which draws all men closer to Him whose coming it heralds.

The advent boxes are to be sent out early in November, that they may be in the hands of all the children by the Sunday before Advent. The S. S. Committee is planning to have ready for the November issue, suggestions for Advent exercises, hymns and prayers. It is urged that anyone who has found a way in the past by which she has spiritually deepened the life of little ones, will send a clear and concise account to Miss Fiedler, 1215 Sacramento St., that it may be used to help some other teacher. Also, anyone desiring help may write to the same, or to any other member of the S. S. Committee.

At its September meeting, the Board of Christian Education voted to make the children of the diocese auxiliary to themselves, truly helpers in the work of gathering in other children to be taught to know, love and serve the Friend and Master they themselves are privileged to know and love and serve. Thus at Advent the S. S. children can be taught to feel their relation to a diocesan organization, as in Lent, they are co-workers with the General Board of Missions, getting the uplift from loyalty to a larger whole than the parish itself.

DAY OF INTERCESSARY PRAYER.

The annual meeting of S. S. teachers with the Bishop of the diocese will be held this year on the second instead of the third Sunday in October., which will be S. S. Rally Day at the Department Council, Los Angeles. All teachers within easy reach of San Francisco should try to meet with the Bishop at Grace Pro-Cathedral, October 13, 3:30 p. m. All interested in S. S. work are cordially invited to come to the service.

BIBLE CLASSES.

The Diocesan Bible Class resumed work September 4, with an enrollment of 20. The class meets at present in Miss Fiedler's office at the Diocesan House on Wednesday, 10:45 a. m. The subject is Old Testament History, the Bible as text book, and the S. S. Teachers' Library for reference. The class is open to all, and the desire is to raise the membership beyond its 34 of last year.

St. Stephen's Thursday evening class began this year with an enrollment of 25, and it is aiming at a membership of 50. The subject is The Life of Christ. It is known as the Cecil Marrack Bible Class. Other Classes are asked to report to Diocesan House.

TEACHER TRAINING.

The Teacher Training Committee to the Board of Christian Education is planning for extension work this year, so that those who cannot come to the Diocesan class may receive training. Fuller details as to centers where interparochial classes will be held will be in the November issue. All desiring to study could help the committee to formulate its plans by sending name and address to Miss Fiedler. It would be a great inspiration to receive word, "A class awaits a leader here."

The class in progress at the Diocesan House, under Miss Fiedler, now meets Thursday, 2:30 p. m. The subject, Prayer Book and Christian Year. All teachers are cordially invited to come in. If that time does not suit, help to organize a class for an hour that does.

MISSION STUDY CLASS FOR LEADERS.

The Interparochial Missionary Study Class for the training of leaders will meet for a six-week period about the first of November. Those desiring to enroll should send name and address to Mrs. Holmes at Belvedere, or Miss Fiedler at Diocesan House. The class will probably meet on Tuesday, 10:45 a. m., and the subject will be Japan, which will be used throughout the Church for next Lent. This will also be the subject for study in the Sunday School, put forward by the Spirit of Missions during the year, and Sunday School teachers and Junior Auxiliary leaders should take advantage of this opportunity for deeper study upon the subject.

The following excellent sketch was written by a member of the Girls' Bible Class at St. Luke's, San Francisco. The teacher asked them to write an account of St. Paul's life, showing his love for Jesus. They had just completed the lessons on "St. Paul and the First Christian Missionaries."

ST. PAUL

Saul, harsh and uncharitable, the hater and persecutor of the Christians; St. Paul, the enthusiastic missionary and epistolar, the man willing to dare anything, to give up anything for his Master. Thus may be briefly outlined the life of Saint Paul in its two-fold aspect. When he met his God face to face, on the road to Damascus, Paul's enthusiasm, formerly so strong against all followers of Christ, was changed to an ardent desire to do his Lord's bidding, and from that moment he was the friend and servant of Jesus. His work for the Holy One was carried out in his great mission to the Gentiles, when by bringing those multitudes of heathen to the Church, he was a living example of the text, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In this mission Saint Paul surely showed his great and fearless love for Jesus, yet this was not all he did. The other half—perhaps the greatest half—of his work was the writing of his fourteen epistles, so full of marvelous sayings and advice, so full of the Spirit of God, that they are now, after all these centuries, a wonderful influence in the Christian world.

Saint Paul, having thus loved and served his Master, was able at last to say in his great faith in Jesus, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day."

The Bishop of Texas ordained his son to the Diaconate, on the Feast of the Transfiguration, August 6th, at the Church of the Ascension, Atlantic City.

The Rev. White Wilson, for twenty-five years rector of St. Mark's Episcopal Church, Chicago, was instantly killed by a street car in that city, September 6th.

The Most Rev. Enos Nuttall, D.D., Archbishop of the West Indies, arrived at the Port of New York on Wednesday, August 28th. The Archbishop comes to take a course of treatment at Clifton Springs, N. Y.

The Bishop of Chicago has terminated the sentence of deposition pronounced several years ago upon the Rev. John B. Haslam, priest. He was one of those who entered the Roman communion after the General Convention of 1907, but soon discovered his mistake, made his submission to his Bishop, and entered upon the canonical probation required before restoration.

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Literature of the Day

A Parson's Defense. S. S. Carpenter, M. A. Longmans.

It is a weary, dreary task plodding one's way through the highways and byways of what passes for the religious literature of the day. In apt platitudes, vacant chaff well meant for grain, pretentious stubble seasoned with a consciousness of personal inerrancy; these are some of the characteristics of at least a large proportion of the books written to elucidate belief. But there are compensations. Now and then wholesome grain may be rooted out of the heaps of superincumbent chaff making the heart of the dutiful to sing for joy. This applies exactly to "A Parson's Defence. The author has many things to say and he says them in a fashion that compels heeding often going in the teeth of conventionalisms in form and substance, hitting out with a joyous abandon that seems indifferent to anything, but the making of points.

He is concerned to defend his order against crude, one-sided judgments of it by the lay mind, not based on thought or even on any strata of observed facts. Yet more than this; "It is an attempt to express the creed of Christendom from the parson's point of view. It is a plea for what some will call a superstition. I call it the more adventurous exercise of a God-given faculty and a theological virtue-faith." That is a sample of the author's way of putting things and the book is full of even more startling and unusual modes of expression. It is easy to see that there is nothing forced in this, or that it is in any way irreverent. The man never says a surprising thing for effect. It all seems the author's way and one English critic has this to say of it: "Healthy, breezy, straightforward, and full of a fine religious passion."

The *London Times* sums up the book in terse, sufficing fashion which marks the literary judgments of that journal:

"It shows us what an earnest clergyman, with culture and courage, and with the saving sense of humor, has to say on behalf of the Faith that is in him and which he is called to declare to his fellowmen. No one but an Anglican clergyman could have written a book quite like this. It has the firm grip of the central verities of the Faith and an attachment to the old paths, combined with a readiness to appropriate the results of modern research and zeal to apply them to present-day problems, which has always distinguished the clergy of the Church of England of the better sort."

We have no room to quote, but the following are worth while: "We formally invite to Church, when we really mean, but are not brave enough to say that we mean, them to have more of Jesus in their lives. No doubt it is easier to murmur platitudes about the duty of public worship than to say boldly; 'The heart of Jesus longs for your love and allegiance.' We dissipate our twenty minutes and blast the souls of our congregations by paraphrasing our Lord's parables into newspaper language of our own, by sedulously expounding the distinctive tenets of the Pharisees and Sadducces or the present-day values of talents or denarii."

"Christianity does not consist of being good. It merely results in becoming better. It is not even particularly intended for the good. The typical Christians are St. Peter and St. Mary Magdelene." "The contemporary criticism of the Old Testament is often wild and often wrong, but at least it has discovered the meaning of the first verse of the Epistle to the Hebrews."

But neither quotations nor criticism can give any adequate idea of this remarkable book, of the ardent, intensive love for souls that pervades it, of the author's passionate desire to vitalize Church teaching and wake up the "drowsies" in the pews half dreaming of loss and gain, the other half of pleasure to come. Nor is the book a "Parsons Defence" solely. It is quite as much the parson's arraignment. The lay judges of the clergyman find unexpected support for some of their infallible opinions, but they might also realize the measuring back to them of the measure they had meted withal. But the critical layman does not read. He is no more in need of external support for his opinions than the curate, more secure in his infallibility than Leo XIII.

Contrary, very much contrary to usual practice this book has been carefully gone through twice, and the last revealed a good deal more than the first.

The Gospels. Rev. O. Leighton Pullan, Fellow and Tutor, St. John's, Oxford. Longmans. $1.40 net.

The last addition to the Oxford Library of Practical Theology, which is so uniformly good, this book certainly is and further completely justifies the qualifying word "practical" for it is eminently so. A good deal of water has come under the bridge since Westcott's introduction to the Study of the Gospels was written and though it is valuable still there are all the discoveries as well as the criticism of the last quarter of a century to be reckoned with, to say nothing of the mordant, unsparing onslaught of that section of the critics whose words are smooth as butter, having war in their hearts. The author takes account of all things and is well versed in the latest results of scholastic inquiry, and brings all the powers of a scholarly, acute and impartial mind to bear upon them, but always from the standpoint of one who stands fast in the old ways, and is not prepared to yield a point unless the evidence against it is irresistible. Further he has "endeavored to make every chapter intelligible to readers unacquainted with Greek." This is a very great thing especially in these days when there almost seems to be a Bible renaissance and the lay mind to be waking up to the idea that there is a great book in the world which their fathers knew but which they have either largely forgotten or considered to be only a book for very special times such as sickness or trouble.

This curious idea is passing away in the light of a sounder knowledge, and such a work as this of Mr. Pullan's will hasten its exodus considerably. For he invests the Gospels with a human interest, not only goes into the question of their credibility and cognate matters, but shows how the wonderful story they tell was a realization of antecedent processes in the world's development, and contained within it the surety of indefinite evolution, the perpetual unfolding of the Divine order touching man from the call of Abraham onwards.

The first three chapters deal with the canon of the Gospels, The Synoptic Problem, The Savings of our Lord. Then each Gospel is minutely, searchingly dealt with always in the light of the latest results in research and the higher criticism. There is an additional chapter on the authorship of the Fourth Gospel. The book is comprehensive enough to meet the requirements of any lay student of the Gospels, it is the very book for the conduct of Bible Classes, and if the substance of it could be ground into the mind of a student of theology he would have reason for a gratitude that might last out his days. There is material also for an indefinite procession of teaching sermons.

Bible Studies in Outline, The Purpose of the Fourth Gospel. G. A. Gollock, Longmans. 50 cents net.

A very plain, extremely well arranged series of lessons or rather studies on St. John's Gospel based evidently on the results of large and varied experience and wide reading of the most scholarly of modern books on the subject.

The International Critical Commentary, Isaiah, Vol. 1, Chap. 1 to 40. G. B. Gray, D. D. Chas. Scribners Sons. $3.00 net.

The bibliography of Isaiah fills two whole columns of Hastings Dict. of Bible, and still elaborate commentaries are being published. Within a very few years we have had George Adam Smith, Driver-Cheyne, Box and now Drs. Gray and Peake in two elaborate closely printed volumes. Still no one can presume to say that any of these are superfluous and might be dispensed with for gain of concentration and perspicuity. Yet to the plain man there seems to be a bewildering mass of argument on matters that seem unimportant, a tithing of mint and anise while weightier matters are relegated to the background. At least what seem weightier things to him. For the average man does not care very much about intricate questions of philology, for anything in short that does not help his spiritual life, shaping and deepening it.

There is indeed much exegesis but the academic dominates in most of these commentaries. It may be supremely important after the fashion of Browning's Grammarian to "properly base the doctrine of the enclitie De," but most of us are outside the pale of the studious cloister and are hard put to it to find time for reading results let alone leisure for comparison and analysis of the varying authorities. And again with the most profound respect for the learned investigators and quite appreciating their efforts to redeem the text of the sacred books from inaccuracies this process seems to take the form pretty often of formulating a problem in order to find a solution. We do not say it is so by any means, only that the excision of verses, the readjustment of sections and the straining endeavors after chronological precision at least suggest the idea.

Even while one writes another commentary on similar lines to this of Dr. Gray's is announced, and in all probability the author, Dr. Wade, will have theories and views not quite the same as those of his predecessors. Meanwhile we are sure that the truth will prevail and that the authority of Isaiah will not be shaken from its base.

Sunday School Teachings. Rev. H. A. Lester, M. A. Longmans. 70 cents net.

The author is the newly appointed director for Sunday School work for the Diocese of London and the Bishop of that See explains in a characteristic preface the reasons why of that special examination and appointment. The Bishop bemoans the "sad waste of material in the Sunday School, how the mass of good intentions and real sacrifice is rendered abortive, for lack of training, for want of what any day school teacher knows as a

matter of course." Bishop Ingram's wail might be echoed from many a diocese we fancy. But he, with his usual insight, got hold of a man who "knows how," for the book is packed with advice and hints that might convert the rawest material into even an efficient teacher if perseverance backed up purpose.

Other experts have contributed articles and the whole is a very valuable contribution to Sunday School work. It is high time that the dilettante Sunday School teacher vanished, the teacher who scorned preparation and had no consciousness of a sacred vocation. A new order is coming to the front, but there is much to be done and first of all the consciousness has to be developed that "teaching class" is an extremely serious thing, the last thing to be carelessly, lightly undertaken. In the meanwhile this book deserves very careful study. H. H.

GENERAL CHURCH NEWS.

English churchmen have given $50,000 to aid the Nganda Christians in rebuilding the Mengo Cathedral, destroyed by fire two years ago.

Our parishes in Detroit, Mich., have undertaken an organized effort to aid the New China Fund. It is the purpose of Detroit Church people to give toward the equipment of Nanking "a sum worthy of Detroit's reputation for generosity."

Our own missionary bishops are not the only ones who find difficulty in securing funds for their work. The London Times publishes a letter from the Bishop of the Falkland Islands, who is endeavoring to raise $500,000 to equip his vast district, which includes a large part of South America. Bishop Blair has so far obtained only a small part of this amount. He appeals to the generosity of English churchmen, closing with the statement, "If I fail to raise this sum I shall feel that I must resign my bishopric, bitterly as I should regret to do so." Our own missionary bishops will sympathize with the feeling here expressed, though scarcely with all of it. It is a question whether any failure of response from the Church at home is sufficient justification for the desertion of the scattered sheep abroad.

The books of the treasurer of the Board of Missions at the close of the fiscal year, August 31st, will show this to have been by far the largest year of missionary giving in the Church's history, but the enlarged missionary opportunity has so increased missionary expenditures that the gifts of the year will not meet the disbursements in accordance with the needs of the work.

St. Paul's School, Lawrenceville, Va., one of our most important missionary agencies among the negroes of the South, has been facing a crisis. Sixty thousand dollars of accumulated indebtedness threatened the closing of the school. Mr. J. Pierpont Morgan, however, promised to pay the last $10,000. Under this stimulus $30,000 more has been raised. An additional $20,000 must be secured by the end of September.

Through the kindness of a friend three Filipino nurses, who have been trained at the University Hospital in Manila, were enabled to take a post-graduate course during the past year at the Episcopal Hospital in Philadelphia. They distinguished themselves by securing the highest marks in the class in therapeutics and bacteriology, Miss Goco getting 98 per cent, and 100 per cent, respectively in these subjects, Miss Sulit getting 100 per cent in each.

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